



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



A. or. 4687 / 1



A. Or.

4687

मतपरीक्षा

प्रथमः खण्डः

I

f. or. 4687

1. Neur

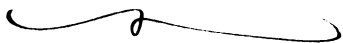
Est

bibliotheca

Frid. Windischman,

canonicus

eccl. cathedr. Monac.



॥ मतपरीक्षा ॥

भारतीयशास्त्रविचारात्मकः

। प्रथमः खण्डः ।

AN

EXAMINATION OF RELIGIONS;

PART THE FIRST;

CONTAINING

A CONSIDERATION OF THE HINDU SASTRAS,

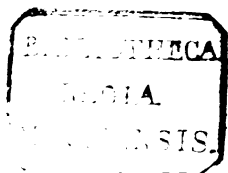
WITH

An English Version and Preface.

MIRZAPORE:

ORPHAN PRESS:—R. C. MATHER, SUPT.

1852.



"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ."

ST. PAUL TO THE CORINTHIANS, x. 32—xi. 1.

P R E F A C E .

THE present Tract agrees only in name and general scope with the one I published in 1840. The arrangement and treatment of the topics, and, in a good measure, the topics themselves embraced in the two works are different. The present work is, moreover, incomplete, as it only contains the argument in refutation of Hinduism, the statement of the evidences of Christianity being reserved for a future opportunity.

The first and largest portion of this Tract is taken up with an historical review of the Hindu religion in its principal successive phases, as represented in the Vedic hymns, the Upanishads, the six Darsanas, the Epic poems, and the Puránas; and with an indication of the arguments against the divine authority of the Hindu religion derivable from the absence of any evidence of its supernatural origin, from its continual mutations, from the appearance which some of its developments present of being nothing more than the results of progressive human thought, and the mutual contradictions which are apparent, in facts and doctrines, between the various Sástras philosophical and popular. The concluding portion is occupied with the evidence in favour of the same conclusion which the con-

tents of the Sástras present, when viewed in their moral and religious aspect. The points here discussed are the character of the Hindu gods as exhibited in the Puránas, and some of the doctrines of the philosophical schools, which appear to be such as we should not expect to find in a revelation coming from the Author of nature and Governor of the universe.

Though the language in which the Tract is written (Sanskrit) is intelligible only to the learned, I have aimed at nothing more than a popular exposition of the argument. The line of reasoning adopted will seem familiar and natural to the Christian reader. It will however appear in a different light to learned Hindus, who are not accustomed to see such rules and principles applied to test the credibility of traditionally-received histories, and the merits of theological doctrines. Many general principles which are familiar to the European thinker, may, when abstractly stated, be far from intelligible to a learned Hindu, whose knowledge, however extensive and recondite, belongs to a domain of thought widely different from the practical philosophy of the West. It is necessary, therefore, that in arguing with such persons, the principles which we assume as the basis of the discussion should be clearly expounded, and illustrated by examples which may make their application clear and obvious.

In conducting such controversies, too, the canon prescribed by Horace as essential to the spirit of epic poetry,

*(Nec gemino bellum Trojanum orditur ab ovo,
Semper ad eventum festinat, et in medias res,
Non secus ac notas, auditorem rapit,—)*

must be reversed ; and we must begin *ab ovo*, not presupposing in the reader any previous acquaintance with our subject, and not hurrying at once *in medias res*, but proceeding gradually through the preliminary topics into the heart of the theme, and so advancing to the conclusion at which we aim.

And it should not only be the endeavour of the Christian disputant thus to adapt his instructions in a specific manner to the mental character and habits of those whom he seeks to convince : he is also bound both as a matter of prudence and of Christian charity to conciliate their good will by every means in his power. However deadly and abominable he may believe the errors, or the objects of worship, which he is assailing, to be, he should recollect that they have been through life objects of habitual veneration to those whom he is seeking to convert to a holier faith. This consideration, duly weighed, will lead him to see that he must not violently vituperate the doctrines or the deities of the Sástras, but intimate with caution and gentleness how unworthy they are of the reverence accorded by their votaries.

In this Tract, it has been my endeavour to act upon these principles ; to unfold the argument clearly, simply, and with all the requisite explanations, throughout its different stages ; and to abstain from all harsh and irritating expressions.

I have said the Tract is of a popular character. I have not attempted to argue with the Pandits in the technical language of their philosophical systems, a task which could only be undertaken after a minute and careful study of

their scholastic terminology. It is however very much to be desired that the argument should be placed before them in the technical shape in which they are accustomed to discuss such topics of religious and metaphysical controversy. And it is to be hoped that the translations and expositions of the different systems of Hindu religious philosophy which are now in course of publication by Dr. J. R. Ballantyne will lead the way to the preparation of such a scholastic and scientific confutation of Hinduism in all its branches, as I refer to. Such a treatise, of solid material, skilfully fused, and cast in the technical mould of Hindu thought, could scarcely fail to attract the attention of the deepest Brahmanical thinkers.

This naturally leads me to glance at the important effects which a more extensive and profound study of Sanskrit learning and particularly of the original sources of the Vedánta, Nyáya and other Darsanas by missionaries might, humanly speaking, be expected to produce on the progress of Christianity. I would not be understood as advocating the expediency of *all* missionaries without exception directing their energies to this department of labour, but only as suggesting that a sufficient number should do so. It is obvious that Missionary activity may be usefully directed into a great variety of channels, which in each case may be best determined by the particular taste, temperament, or talents of each individual. Some, as in Calcutta, and at the other Presidencies, may be best employed in imparting to intelligent youths a thorough English education; others in the various tasks of translation and composition which require a high proficiency in lingual attainments;

others, (would they were a thousand fold more numerous !) in preaching the gospel to the dense population of cities, and rural districts.*

But I think that a certain number of other Missionaries, (and they should be men of the highest ability), ought also to be employed at such seats of Native learning as Benares and Delhi, in mastering the religion and philosophy both of the Hindus and of the Mohammedans, in scientifically confuting the errors of those two systems, and in recommending Christianity to the more learned portion of their respective adherents.

And in fact it is a question which well deserves to be seriously asked, whether Missionaries, and in fact all ministers of the gospel, should not aim at a higher standard of qualification than that with which they have hitherto contented themselves.† Science is advancing in every de-

* The Kayeths and other classes of Hindus in the Central and Western provinces are a class who do not seem to have yet received so much attention from missionaries as they deserve. It is to be presumed that their knowledge of the more popular branches of Persian literature and their general intelligence would render them more open to Christian influences than other Hindus who are acquainted only with the writings of Brahmanical authors. A set of treatises, both on Hinduism and Christianity, superior to the generality of those which have yet appeared in Urdu, should be written in that dialect or in Persian for the class of persons now referred to.

† The Rev. Dr. Vaughan's work entitled "The modern Pulpit, viewed in its relation to the state of Society" is recommended to the perusal of those who take an interest in this subject, so far as it relates to preachers in general.

partment of human affairs ; it has been beneficially applied to the discovery of more effective methods of education ; and its legitimate extension even to the domain of theology has been admitted by the most able as well as truly pious divines. It is true that a false science has sometimes dealt with the divine truths of revelation in a rash and unhallowed spirit ; but the application of a true and reverent science to theology is an absolute want of an advanced stage of moral and intellectual culture, like that of the present times. And does not science also admit of an application to pastoral theology, and to the propagation of the gospel among unbelievers ? Cannot science, (which is nothing else than the systematised result of the most mature experience and the profoundest wisdom), teach us more skilful methods of stating and marshalling our arguments, and supply us with more cogent instruments of persuasion, more effective means (so far as mere human means are effectual), of reaching and affecting the heart ? *

* In an article in the *British Quarterly Review* (the organ of the Congregational Dissenters) for May last, the following remarks occur on this subject : “ We have long felt depressed by two conspicuous facts belonging to the history of missions among Protestants, and especially of late years. The one is, that our missionaries produce comparatively no impression on the civilized heathen : the other is, that scarcely any where is the impression made upon the barbarous of such a nature as to raise them to the self-reliance of civilized men. Is it ever to be thus ? If not, what are the changes necessary to give existence to better results ? We suspect that these are questions which must come up for grave discussion ere long. The no-

Intellectual power is the gift of God. Like others of his gifts, it may be improved, or abused ; and it is surely the duty of every individual, in whatever profession he may be, to turn to the best account, and cultivate to the utmost extent, a power so invaluable. The Christian disputant, therefore, should strive so to train and discipline his intellect, as to render it a more and more effective instrument for swaying and wielding the convictions of mankind. It is much to be wished that some person of competent ability and experience should direct his thoughts to this important subject,—the philosophy of Missionary operations.*

It seems scarcely necessary to deprecate the misconstruction of what has been said, as if any depreciation of zeal devotion and humble dependence on God were implied in the opinions I have now expressed. Without faith, moral earnestness, and prayer, intellectual power must remain unfruitful ; but (however it may please God to work by the feeblest instruments), no one who has a right sense of what he owes to his Creator, can fail to see that the *whole*

tions on this subject which sufficed for certain worthy men who gave themselves to the direction of such labours forty years ago, *ought not to suffice for our time*. One thing is certain—we have long been looking to the *quantity* of our agency more than to its *quality* ; and as we *must* attempt a *great deal*, the natural consequences have followed.” pp. 539—40.

* The importance of the study of rhetoric and the duty of self-improvement are well urged upon the attention of missionaries by a writer in the ‘Missionary’ for the present month. p. 63—4.

of man's nature, intellectual, moral, and spiritual, developed and improved by unceasing exertion to the highest perfection of which it is capable, should be dedicated to God's service. Though it rests with Him to give or withhold His blessing, it is surely our part to see that all the conditions of efficiency are combined in our instrumentality; and this can only be the case when the highest, best disciplined, and best directed intellectual power is combined with zeal, earnestness and piety.

The materials of my argument have been principally drawn from Professor H. H. Wilson's Introductions to his translations of the Rig Veda and Vishnu Purána, and from other portions of these two works. I have also derived assistance more or less important from Mr. Colebrooke's Essays, Dr. R. Roth's Abhandlungen, Professor Lassen's Indische Alterthumskunde,* M. Burnouf's preface to his French Version of the Bhágavata, and Dr. Ballantyne's translations of the Nyáya and Mímánsá Sūtras. Mr. Isaac Taylor's interesting work entitled "The process of historical proof exemplified, and explained" has supplied me with an instance of historical proof as illustrated by the case of Herodotus.

I am also under obligations to Mr. F. E. Hall, and the Rev. Krishna Mohan Banerjēa for their aid in procuring copies of passages from the Puránas and other Sanskrit works of importance to the argument.

* I should have acknowledged in a note to p. 8, that the sketch of the Aryyas there given is derived from Professor Lassen's book.

The English translation is literal, and makes no pretensions to elegance. It is intended as a help to students of Sanskrit, and also to aid any one who may wish to render the Tract into any of the other languages of India. To facilitate reference to and from the Sanskrit, every fifth Sloka is numbered.

January, 1852.

J. M.





THE LORD REIGNETH.

IN the city of Káshí, which is graced by great pandits, inhabited by many wealthy men, and adorned by a multitude of houses which touch the sky, there dwelt a certain very learned man. He bore the name of Vedavidwán (learned in the Vedas) and knew perfectly all the Sástras; he was polite, benevolent, upright, impartial, and a discerner of truth and falsehood. In the season of spring, after having duly performed in the morning his ablutions and all other ceremonies, he was seated at ease under a peepul tree on the banks of the Ganges, courting the breeze. At that period there dwelt in Káshí a good, just and discriminating man, a native of a foreign country of the West, named Satyárthí (truthseeker), who understood the creeds of many countries. 5. He, coming to the banks of the Ganges, approached Vedavidwán, and knowing him to be famed for his good character, accosted him with politeness. Having engaged with each other in a conversation which embraced the consideration of a multitude of topics, these two learned men who were seeking the supreme-end, at last talked together upon that subject. Having heard the particulars of what these two persons of different religions argued, in discussing that supreme-end, I now make it public at length.

SATYARTHI SAYS;—Having before heard of your reputation, as a person possessed of numerous good qualities, I am greatly pleased to have now met with you. Having learned that you are completely versed in the Sástras of your own country, I wish to know the particulars of your knowledge.

VEDAVIDWAN SAYS ;—10. I have sedulously studied from my youth the Sástras which are more especially current in this country. In order that I might become fully acquainted with the histories of the gods, I have also read the Puráṇas with the Itihásas. But from reflecting constantly on the vanity of sensible things, there has now sprung up in me a paramount attachment to the Vedānta. For in that Sástra, the highest knowledge, (that) of Brahma, is inculcated ; and thereby the supreme-end, in the form of emancipation, is attained.

SATYARTHI SAYS ;—Be sure that I concur with you, when you designate all temporal objects of human pursuit as insignificant. 15. In my opinion, divine knowledge is the most excellent of all, and redemption surpasses all other objects of human pursuit. Hence I wish to learn the whole of your creed on this subject ; and you should also tell me the proof on which it rests. And, divine knowledge being for the most part difficult of attainment without a revelation (Sástra), let the truth regarding the Sástras first be defined. Declare how the authority of the principal Sástras current in India is established.

VEDAVIDWAN SAYS ;—The Vedas and all the other Sástras issued from the mouth of Brahmá ; this is plainly asserted in those treasuries of knowledge, the Puráṇas. Thus in the 30th verse of the 12th chap. IIIrd Book of the Bhágavata (it is said) : “ *once the Vedas sprung from the fourfaced creator when he was meditating ‘how shall I create the collected worlds as before ?’* ” Again (in verses 37 and 39) ; “ *He gradually formed from his eastern and other mouths the four Vedas called Rik, Yajush, Sáman, and Atharvan, and the precepts of worship, sacrifice, praise and penance. The all-seeing god created the Itihásas and Puráṇas, a fifth Veda, from all his mouths.* ” 20. How, friend, can a particle of doubt be reasonably entertained as to the authority of those Sástras which God himself created ?

SATYARTHI SAYS ;—Intelligent persons do not esteem the evidence of the plaintiff and defendant in their own cause, to be trust-worthy, without some other proof. So too, great pandit, some other proof besides their own dictum is required to establish the authority of sacred books. By what proofs derived from reason do the adherents of the Vedas and other Sástras set aside the doubts raised by the Buddhists and others who deny their authority ?

VEDAVIDWAN SAYS ;—The Veda, always reputed eternal, is current to the present day ; no human author of it is remembered in the world. 25. Wherefore, reasoning from the non-existence of any human origin, the wise concur in receiving it as eternal and spoken by Brahmá.* And the circumstance that in some parts of the Veda, mundane events are mentioned does not at all invalidate its eternity. Nor is the fact, that some portions of the Veda, the Káthaka and others, are known by the names of men, any just ground of doubt. Whatever portion of the Veda was formerly studied by any celebrated Muni, became afterwards called by his name. Accordingly the Muni Jaimini, author of the aphorisms (sátras) of the Púrva Mímánsá, establishes the authority of the Veda by these (following) reasons : † “ *But the natural connexion of a word with its sense is (the instrument of) the knowledge thereof, (i. e. of Duty) and the intimation of Scripture which is unerring though given in respect of something imperceptible. This (according to our opinion as well as that of Bádaráyana) * * * is the evidence (by means of which we recognize Duty), for it has no respect (to any other evidence,—such*

* See Colebrooke's Essay on the Púrva Mímánsá. Essays, Vol. 1. p.

† This translation is borrowed from Dr. Ballantyne's Edition and Version of the Mímánsá Sútras, pp. 9, 32—34.

as that of sense)." "And the Vedas some declare to be something recent, (because) there are names of men in it, and * * * because of our seeing uneternal persons (mentioned in the Vedas)." "But there has been declared (already) the priority of sound (to any thing in time)." "The name (derived from that of some mortal—was given to this or that section of the Veda,) because of his reading it." "But the terms in the text (which seem to be the names of men) are common to other objects, and do not there designate men."

30. So too the other Sástras, being obtained by Munis from the mouth of Brahmá, were delivered to their disciples in succession. Thus the whole collection of the Sástras, traditionally received, has always been acknowledged to have issued from the mouth of Brahmá, and to be divine. Therefore the divinity and authority of all the Sástras is established, being ascertained by oral testimony.

SATYARTHI SAYS;—Until the authority of the speaker be thoroughly ascertained, wise men will not trust to the testimony delivered by him. At present no one of the authors of the Sástras is alive, but all of them have, in ancient times, departed to the other world. 35. Hence, from their being beyond the cognizance of the senses, no individual of the present day, can, without tradition, know the truth regarding them. But learned men should not, without examination, trust to tradition, for there is a likelihood of there being both truth and falsehood in it. It is matter of knowledge to all, that many fictitious stories, received by tradition, are current in the world. Many undiscerning persons believe in them, but by consideration intelligent men perceive their falsity. And even the stories which appear to be derived from a true source become sometimes gradually changed. 40. When it issues from a pure fountain, a stream of water is at first perfectly limpid; but as it flows rapidly along, it becomes turbid by the admixture of earth and other things. In like

manner, the streams of narrative issuing clear from the pure fountain of the speaker's mouth, by the intermixture of other matters, become gradually turbid with falsehood. Hence, O Pandit, it is to be considered whether the report current in this country, that the Veda is of superhuman authority, and derived from the inspiration of Brahmá, is true or false.

VEDAVIDWAN SAYS ; —I entirely trust to the tradition which is reported in India, on this subject from early times till now ; if you think differently, state (your opinion).

SATYARTHI SAYS ;—On this most important subject the ascertainment of truth is exceedingly necessary ; let us therefore endeavour to ascertain it without any bias to our own side. 45. I will now declare to you the whole opinion which I hold on this subject after frequent consideration ; and as I speak without bias, so do you hear with a like disposition.

VEDAVIDWAN SAYS ; —I will listen attentively and without bias to my own side, to whatever argument you may state on this subject, as the Naiyáyika commentator says ; *“ Those who are desirous to know the truth are the persons who are competent for discussion.”**

SATYARTHI SAYS ;—At the commencement of this discussion, O Pandit, God should be supplicated to make us devoted to truth, and lead us to truth.

O thou sole, eternal, infinite God, the source of all knowledge, look with an eye of mercy on us ignorant seekers after truth. O Lord, assist us in the search for truth ; we cannot attain to it, without obtaining thy guidance.

50. I wish now Sir, at the beginning of the controversy, to say something more about the search after truth. Every where in the world is seen a manifold variety of opinions, of

* See Dr. Ballantyne's Nyáya Aphorisms, p. 37.

which (fact) intelligent men regard the reasons to be numerous. First of all the human intellect, being naturally of limited power, is unequal to the thorough comprehension of deep subjects. And frequently the reasoning power even of those whose understandings are more vigorous than common, is vitiated. Frequently even learned men, drawn by love, hatred and other passions, embrace, from its being desired, a side which is condemned by reflection. 55. That no doubt may arise in regard to my meaning, I will here give some clear illustrations. Thus : The young man who is addicted to the society of harlots and various other vices, hates intensely all impediments to his pleasures. Now in the divinely revealed books vice is forbidden, and a dreadful punishment in hell is declared to be its recompense. Hence the vicious youth when he hears the scriptural prohibition, detests from the infatuation of his lust, the scripture which obstructs his enjoyment. And sometimes the recollection of future misery arises in his heart, and renders tasteless all the objects of his desire. 60. Reflecting that there would be no obstacle to his pleasures if infidel doctrines were embraced, he wishes to deny the hated scripture. Then when he begins to test its proofs, how can he, from his wrong bias, form a just judgment? Thus do infatuated men, led by love and other passions which vitiate right judgment, abandon authoritative sacred books. Again : Let another s  tra be supposed which inculcates with other erroneous doctrines this, that dissoluteness and other sins are washed away by almsgiving and other works. Some other debauchee may say, ‘ According to this creed, absolution from sin is easy, why should I give up my vices?’ 65. Hence he delights in a s  tra of this kind, which indulges his desires, and does not wish to deny its authority. Again : The man who forsakes his country’s creed, and embraces another, is for the most part reviled greatly by his fellow countrymen. Perceiving the loss which

thus results from embracing another religion, men generally detest other religions (than their own). They therefore never look at foreign Sástras, from an apprehension that they may perhaps be true. Or if they look at them, they are misled by dislike, see only their worst side, and do not judge them fairly. 70. Though the foreign religion be established by strong proofs, they from wrong bias do not admit the strength of those proofs. Further, any one who from his youth has been attached to any religion loves it greatly, and does not forsake it hastily. Just as a mother considers her deformed child to be beautiful, so they can see no blemish in their own religion, even though it be bad. Though that religion of their own be quite destitute of proof, they being biassed in its favour, do not perceive its want of proof. Let us therefore, O Pandit, now commence this discussion with a strong desire to receive the truth.

75. VEDAVIDWAN SAYS ;—In (all) discussions, a wise man should proceed with caution, for there are many obstacles which impede the attainment of truth. What you have now said on this head is all correct, and you must understand that I concur in it. I myself esteem the ascertainment of truth to be extremely necessary ; without attaining it, loss will be suffered by us by both here and hereafter. We must earnestly seek for the pearl of truth by means of that eye of the understanding which God has given to us and others.

SATYARTHI SAYS ;—This you, who are competent for discussion, have correctly spoken ; now let what I am about to say be listened to. 80. Now, what Jaimini* aphorized as to the eternity of sound, is not admitted as true by the followers of Gautama.† And even though the eternity of sound be admit-

* Author of the Púrva Mímánsá philosophy.

† The founder of the Nyáya philosophy.

ted by me, still that does not suffice to prove the eternity of the Veda. Because if the eternity of the Veda be established by the eternity of sound, then the eternity of *all* books will be in like manner established. But if the authority of the Veda be established by its eternity, then the authority of *all* (other) books (too) will be established. Thus the authority even of the books written by the followers of Sakyasinha (Buddha) and all other opponents of the Veda will be demonstrated.

85. But (now) hear my objection to the other argument you have now stated to prove the authority of the Veda. First, I will relate the history of the Vedas and other Śāstras from the commencement, and state my opinion in regard to the origin of them all. The castes of Brahmans and others which now dwell in India sprung of old from a certain race (of men) called Aryyas. These people named Aryyas descended from the same stock as that from which the Persians and other races were descended. Their community of origin is understood from the study of history, and from the similarity of the languages of these several races.

90. The ancient Greek language is known to resemble in verbal roots, nouns, and inflections the tongue of the Aryyas, named Sanskrit. I will not here detail the other foreign languages which resemble the Sanskrit. You must know, O pandit, that much attention has been paid to this subject by learned men of the present day skilled in various languages. If you have a curiosity to know the details, then let some book relating to the subject be consulted. Moreover, just as the worship of fire has always prevailed in India, so too was it formerly practised in Persia.

95. The earliest abode of the Aryyas was somewhere in Persia, which they afterwards left, and came to India. From the want of trust-worthy histories, the time of their arrival here in India cannot be determined. It appears that a period of years somewhat short of five thousand has elapsed from that time to the present day. These Aryyas were not the earliest inhabitants of India; men of another race

dwelt before in this country. In some places of the Vedas, these (earliest inhabitants) are called by the names of Dasyus &c.; and at that time war raged between them and the Aryyas. Thus in the Rig-Veda, 51st sūkta, and 8th verse (it is written); “*Make a distinction between the Aryyas, and those who are Dasyus; restraining those who perform no religious rites, compel them to submit to the performer of sacrifices: be thou who art powerful, the encourager of the sacrificer: I am desirous of celebrating all thy deeds in ceremonies that give thee satisfaction.*”*

Again, in the 103rd sūkta and 3rd verse: “*Armed with the thunderbolt and confident in his strength, he has gone on destroying the cities of the Dasyus. Thunderer, acknowledging (the praises of thy worshipper), cast, for his sake, thy shaft against the Dasyu, and augment the strength and glory of the Aryya*”.

100. These Dasyus, being gradually conquered by the intelligent Aryyas, left their own countries and took refuge in the mountains and other places. A remnant of these Dasyus and other tribes, bearing the name of Bhillas (Bheels) &c., is seen to this day in the Vindhya and other mountains. Others of the Dasyus in former times coming under subjection to the Aryyas, dwelt in the midst of them, and became commingled with the rest of the people. When these people of Aryya race first came to India, they dwelt in the country adjoining the Punjab. This is inferred by discerning foreign scholars from a consideration of various matters mentioned in the ancient hymns (of the Veda.) 105. For the five rivers of that country, and also the Indus and Jumna, are frequently mentioned in the hymns. But the Ganges is only once mentioned in the hymns

* See Profr. H. H. Wilson’s translation of the Rig-Veda, p. 137.

† Wilson, *ibid*, p. 266.

of the three Vedas (Rik, Sáman, and Yajush), as a certain scholar* who has cursorily examined them says. Thus in the 7th sūkta, 6th anuváka of the 10th mandala of the Rig-Veda (it is written), "*O Gangá, Yamuná and Sarsawatí &c.*" Hence it is understood that the Aryyas did not then dwell on the banks of the Ganges, but far to the west of it. But afterwards at the period when the code of Manú was compiled, the country of the Aryyas was more extended. Thus in the code of Manú, 2nd section, verses 17—19, and 21, 22, (it is written): "*The space between the divine rivers Saraswatí and Drishadvatí, the land formed by the gods, is called Brahmávarṭta. The traditionary customs which prevail in this country in regard to the castes and mixed castes are designated as pure. Kurukshetra, and the country of the Matsyas, Panchálas and Súrasenas constitute the land of the Brahmarshís (divine sages) beyond Brahmávarṭta. The country between the Himálaya and Vindhya ranges, east of Kurukshetra, and west of Prayága (Allahabád) is known as the central land. The space between the same mountains (and extending) from the eastern to the western sea is regarded by learned men as Aryyávarṭta.*"

It appears that at the time when the Aryyas came from another country to India, the distinction of castes did not exist among them. 110. Some foreign scholars say that the distinction of castes is not mentioned in the earliest Vedic hymns.† Other learned men think that without some further examination of the hymns, the truth of the case cannot be known.‡ But certain scholars consider the purushasūkta, in which the story of the creation of castes is told, to be more recent than the other

* Dr. Roth. Abhandlungen, p. 136.

† See Dr. Roth's *Brahmá and the Brahmans* translated in the *Benares Magazine* for Oct. 1851.

‡ Profr. H. H. Wilson. *Introd. to Rig-Veda.*

hymns.* That there is naturally no difference of caste among mankind, is known by reason and other proofs. It appears from the Sástras that the Brahmans had formerly no such distinctive character as they afterwards acquired. 115. For it is told even in the Purána that the Gárgyas and other families, though Kshattriyas by birth, became Brahmans. Thus in the Vishnu Purána, 4th book, 19th section, (there is this) prose (passage): ‘*From Garga sprung Sini, from him the Gárgyas and Sainyas, who, though Kshattriyas, became twice born (Brahmans).*’ Again: “*From Mahávirya sprung a son called Urukshayí; he had three sons, Trayáruna, Pushkari and Kapi; these three also afterwards attained the condition of Brahmans.*” If these persons being Kshattriyas attained Brahmanhood, how is any natural distinction of castes maintained? It is also said in some places that certain ancient kings established, or gave birth to, the four castes. Thus in the Vishnu Purána, 4th book, 8th section, it is said: “*Ghrítamada’s son Saunaka set on foot the four castes.*” Again, in the same section; “*From Bhárga sprung Bhárgabhúmi, and from him the four castes originated.*” Again, in the Matsya Purána, (it is said that) a boon was given by Brahmá to Bali, that he should *establish the four regulated castes.* Again, in the Váyu Purána it is said, “*And the son of Ghrítamada was Sunaka, whose son was Saunaka. In his race Brahmans, Kshattriyas, Vaisyas and Sudras arose, the twice-born with their various duties.*” If kings by their command established the four castes, how can there be naturally any distinction of castes among men? Again, in ancient times there was a great contest between the Brahmans and Kshattriyas to establish each their own superiority. 120. Viswámitra and other celebrated Kshattriyas formerly wished that they also should have the power of teaching the Vedas. And clear traces of the enmity

* Colebrooke and Roth. See Colebrooke’s Essays, Vol. I. p. 309, note.

which existed between Viswámitra and Vasishtha in regard to the office of domestic priest, are found in the Rig-Veda. Both of these persons performed the office of priest to a certain king called Sudás, as appears from the hymns written by them respectively. In these they themselves eulogize their own potency in propitiating the gods, as should be seen in the hymns.*

Thus, in the 6th sūkta of the 2nd anuváka of the 7th mandala, Vasishtha says : “ *From afar have they brought by their Soma-offering, the mighty Indra who was holding the cup and drinking ; Indra preferred the Vasishthadæ before the prepared soma-juice of Pásadyumna, son of Vayata ; &c.*” Again, in the same sūkta ; “ *Indra heard Vasishtha as he praised him, and afforded a wide space to the Tritsus.*” Again, in the 1st sūkta of the 2nd anuváka of the 7th mandala, the same author (Vasishtha) says : “ *Be gracious to him, ye powerful Maruts, as (ye were) to Divodása, the father of Sudás ; preserve the house of Paijavana, imperishable, undecaying dominion for the pious.*”

And in the 15th sūkta of the 4th anuváka of the 3rd mandala Viswámitra says : “ *The great rishi of divine descent, divinely-impelled has stayed the river and the waves, the governor of men : when Viswámitra conducted Sudás’s sacrifice, Indra was propitious through the Kusikas.*” Again, in the same sūkta : “ *I who (in ?) both these worlds praised Indra, it is my (Viswámitra’s) devotion which preserves the race of Bharata.*”

Again, let the last verses of this sūkta be inspected, where Viswámitra the author of the hymn curses Vasishtha. Referring to the last four verses of that hymn, the writer of the Index to the Veda has given this explanation, viz : “ *The last verses are intended as a curse, and testify ill-will to Vasishtha ; the Vasishthadæ do not listen to them.* In the Vrihaddevatá, it is said by Saunaka in regard to these verses ; “ *By reciting or*

* This, with the quotations, and their versions, is derived from Dr. Roth’s Abhandlungen, pp. 87, &c.

hearing (them) the head is split into a hundred fragments ; the children of such persons die : wherefore let no one repeat them."

And it is seen in the Sástras that Veṇa* and other kings formerly held the superiority of the Brahmans to be intolerable. Hear, you who are discerning, the following instance extracted from the ancient Aitareya Bráhmāna, 7th adhyāya.†

" Viswántara the son of Sushadman rejecting the Syáparnas, performed a sacrifice without them. The Syáparnas, having learnt this, came to the sacrifice and sat down in the midst of the sacrificial ground. Seeing them he (Viswántara) said ' There sit the doers of evil deeds ; ye who are speakers of pure words, remove them ; they are sitting in the midst of my place of sacrifice'. In obedience to his command, they removed them. As they were being removed, they exclaimed, ' The Asitamrigas with the Bhútavátras once at the sacrifice of Janāmejaya the son of Parikshit obtained by force the Soma-juice for the Kasyapidæ, when he was performing sacrifice without the Kasyapidæ. These were then their champions : will any one be our champion, and obtain for us by force this Soma-juice ?' ' I am your champion ; Thus spake Ráma, the descendant of Bhrigu. Ráma the descendant of Bhrigu was an instructed man of the family of the Syáparnas. When they were being removed, he said, ' Do they, O king, remove from the altar one who is thus possessed of knowledge ?' "

In like manner it appears that the ancient Bráhmans not being satisfied with the right over the Vedas, endeavoured to ascend to kingly power. This is inferred from the history of Parasuráma, who killed the Kshattriyas, and gave the earth to the Bráhmans. Thus in the Mahábhárata, the Earth says to

* See the story in Wilson's Vishnu Purána, pp. 99-101.

† This quotation and version are also derived from the 3rd of Dr. Roth's Abandhlungen.

Kasyapa ; " The fathers and also the grandfathers of these men have been destroyed in battle for my sake by Ráma, the energetic in action." 130. That there is naturally a distinction of castes between men in India is asserted in these Sástras in a thousand places. But from considering the passages which have now been extracted by me from the Sástras, great doubt arises in regard to this dogma there asserted. In order that my meaning on this point may be clear, hear this illustration. The witness who is subject to, and a partizan of the plaintiff, conceals all the truth which is adverse to the plaintiff's claim. But whatever that witness, when tested, unwillingly admits injurious to the plaintiff, will be all credible. 135. By this I mean that the writers of the Puránas had a partiality for the religious systems of this country. Hence whatever text is found anywhere in the Puránas contradictory of those religious systems, will be worthy of credit. Thus it is inferred that the distinction of castes, though not at first existing among the Áryyas, grew up gradually by the efforts of the priests. Because the class of men who are occupied with the service of the gods and with science, everywhere acquires power and honour. Hence the superiority of the priests, viz. of the offerers of sacrifices and praises, began to be believed by those who followed different occupations. 140. Afterwards the Bráhmans, being themselves the guardians of the Scriptures, magnified their own dignity, according to their pleasure.

The Sástras which are now current in India did not arise at once, but by degrees. But the Vedic hymns, which consist of the praises of various deities, are without doubt the earliest of all the Sástras. Their priority is known by proofs of various kinds, but chiefly by the difference of their dialect. Whoever examines the Vedic language and the modern Sanskrit, will without doubt find a great difference between them. 145. The difference in inflections &c. which is perceived between

them, arose gradually from an alteration in the language. At the time when all these ancient hymns were composed, the language of the *Āryyas* was rustic, not polished. Changing gradually by constant use, it was at length thoroughly polished by Pāṇini and others. Afterwards, a vernacular dialect growing up by degrees, the common people gave up speaking Sanskrit. And the Sanskrit language being only spoken by learned men, and preserved in books, underwent no further change. 150. The change explained by me (as having taken place), in the Vedic language has, you must know, frequently happened similarly in other countries. The ancient Greek language is not found in other later works such as it appears in the earliest ones. In all other countries the same is found to be the case; there is no vernacular tongue but has been altered by time.

In those Vedic hymns Vahni (Agni), Indra and other deities are invoked to drink the Soma (juice), and are lauded by the sacrificers. '*Give me cows and other wealth.*' '*Make me victorious in battle.*' such things as these the sacrificers who composed the hymns ask from the gods. 155. Scarcely any of the deities who are now chiefly worshipped in India, are celebrated in the hymns of the Rig-Veda. Rāma, Krishna, Mahādeva, Durgā, Kālī, Bhavānī, Umā: these deities are not named in the hymns of the Rik. Vedhā (Brahmā) and Vishnu are celebrated in some parts of the hymns; and in some places a certain god called Rudra is praised. But there the word Vishnu should be understood as signifying the sun; Vishnu is not described in the hymns as he is in the Purānas. The story of his incarnations is no where seen in the hymns; learned men subsequently invented the whole account of these.

VEDAVIDWAN SAYS; 160. How do you, Sir, reconcile with this the text in the first ashtaka of the Rik: '*Vishnu stepped over this*' &c. In the 22nd hymn the 16th and following verses (are as follows); 16 "*May the gods protect us from*

(that portion of) the earth whence Vishnu (aided) by the seven metres, stepped. 17 Vishnu traversed this (world): three times he planted his foot, and the whole (world) was collected in the dust of his (footstep). 18 Vishnu the preserver, the uninjurable, stepped three steps, upholding thereby righteous acts. 19 Behold the deeds of Vishnu, through which the (worshipper) has accomplished (pious) vows: he is the worthy friend of Indra. 20 The wise ever contemplate that supreme station of Vishnu, as the eye ranges over the sky. 21 The wise, ever vigilant and diligent in praise, amply glorify that which is the supreme station of Vishnu.”*

Is there not found here a reference to the dwarf-incarnation, in which Vishnu strode over the three worlds in three steps? In this manner Sáyana Acháryya in his celebrated commentary called the Vedártha-prakáśa, (Explanation of the meaning of the Veda) has declared the sense of these verses.

SATYARTHI SAYS: It is said by acute persons that the ascent, the setting and the midday course of the sun are meant in these verses. Durgácháryya the author of the commentary on the Nirukta has thus explained the meaning of the verses in his commentary:—‘How is Vishnu the sun? Because it is said, he thrice planted his foot &c. Where did he do so? Sákapúni says, on the earth in the firmament and in heaven. Becoming terrestrial fire, he steps or resides a little on the earth, in the shape of lightning in the firmament, and in the form of the sun, in heaven. As it is said, (here follows a quotation, apparently from the Veda, the meaning of which is not apparent in the absence of a commentary). Aurnanábha Acharyya thinks the meaning is, he plants one step on the Samárohana or the eastern mountain, (another) on the Vishnupada, the meridian sky, and (a third) on Gayasiras, the western moun-

* Profr. Wilson’s Translation of Rig-Veda, pp. 53, 4.

*tain. Thus too, (as to the words) 'the whole world was collected in the dust of his (footstep): The middle step, in the form of lightning, taken in this expanse, the firmament, which is the cause of the growth of all things, is evanescent and not constantly perceived. In this explanation composed by that intelligent person, no reference to the Dwarf-incarnation is to be seen.** 165. The supreme station of Vishnu mentioned in the last verses signifies the highest position of the Sun in the sky. The fact, that the word *Vishnupada* is well known in the sense of firmament, confirms the explanation which I have given. In like manner fire is intended by the word *Rudra*: this Rudra of the Vedas is distinct from the Rudra of the Purānas.

In my opinion all the Vedic hymns are of human origin, their divine derivation is not established by reason. The authors of the hymns propitiated with sacrifices, and celebrated by praises of their own composition, the hereditary gods whom they worshipped. 170. The learned designate by the name of *Mantras* and *Sūktas* &c. the hymns which were composed by the priests in praise of the gods. The hymns in which only the supreme Spirit is celebrated, are decided by discerning persons to be more recent than the others. Hence that which from being in praise of Purusha, is called *Purusha-sūkta*, is not to be reckoned among the earliest hymns. A few other hymns maintaining the doctrine of Brahma (one spirit) are found here and there in the collection, but they too are recent.

When the first progenitor of men was originally created, he knew God according to (the capacity of) his understanding, and rightly worshipped Him. 175. But when through his

* This sloka and the quotation preceding it are not to be found in their proper places here in the Sanskrit text, but are given at the end.

transgressing the divine command, his perfection perished, from that time the knowledge of God decreased among his descendants. I now say only so much here in subservience to my present design ; hereafter the full details of the origin of man will be told. But at the time when the Vedic hymns were composed in this country, divine knowledge was very much corrupted. Forsaking the sole, infinite, eternal God, the creator of all things, the people of that time believed in various deities. I will (now) explain my opinion as to the manner in which such a false creed arose. 180. A glorious power is by God made inherent in fire and other insensible objects. Vast forests are consumed by fire of intolerable flame ; mighty trees are uprooted by fierce winds ; villages with their inhabitants disappear by the force of streams ; the earth with its grass and other products is scorched by the sun's heat ; the sun, illuminating by its golden splendour heaven and earth, marches onwards, like a ruler, in the boundless sky ; at the appointed season the clouds water the earth with their showers ; the earth, watered and cultivated, produces various crops. 185. From perceiving such energies as these existing in fire, the wind and other objects, men declared them to be sentient and worshipped them as gods. The people owing to their ignorance began thus to believe in the deity of Agni, (fire), Súrýya (the sun), Marut (the wind), and Varuna. The gods are mentioned in the Veda with the distinction of great and small, as appears from a study of the following verse, the 13th of the 27th Sákti ; *"Reverence to the great gods, reverence to the small ; reverence to the young, reverence to the old ; we worship (all) the gods as well as we are able ; may I not omit the praise of the elder divinities."**

As these gods are all imaginary and not real, so those

* Wilson's Translation of the Rig-Veda, p. 71.

hymns which celebrate them are of human origin. The author of the index to the Veda tells the names of all the persons called by the name of *rishis*, who composed the hymns. 190. In the 1st *sūkta* of the Rig-Veda, the *rishis* are divided into two classes, and are called the *ancient* and the *recent* by the author of the hymn. Thus : “ *May that Agni who is to be celebrated by both ancient and modern sages conduct the gods hither.*”* Just as there was priority and posteriority among the writers of the hymns, so too, O Pandit, the rise of the hymns was prior and posterior. In the following verse the recentness of the hymn is declared by the author of it, Sunahsepa himself. Thus in the 4th verse of the 27th *sūkta* (it is said) ; *Agni, announce to the gods this our offering, and these our newest hymns.*† Whenever, on a favourable opportunity, a Raja, or a householder wished to sacrifice, he caused a suitable hymn to be composed by a poet. That many hymns were thus composed according to the exigence, appears by considering their respective contents. 195. For the names of kings, and their battles with their enemies, and their victories over them are frequently mentioned in the hymns. These hymns are almost all seen to the present time in the same form as they were composed by the ancient priests. They were composed by the priests merely to celebrate the praise of the gods ; no bias is perceived in them to any particular form of faith. No author of hymns written in praise of the gods thought at the time of composing them that they were derived from Brahmá. They therefore celebrated in the hymns which they composed all the events of their own time, battles and so forth, with the names of the kings. 200. But when from their antiquity learned men regarded the hymns as venerable, then others began erroneously to speak of them as uttered by Brahmá.

* Ibid, p. 2.

† Ibid. p. 69.

Thenceforward, as the actions of kings which are there recorded were opposed to (the idea of the hymns) being spoken by Brahmá, they endeavoured to reconcile them (with this supposition). But learned men, O Pandit, ought never to believe in the eternity of hymns of which the contents are seen to be such.

At first these Vedic hymns were not collected in compilations, but were current in India as heard from the lips of elder men. It is supposed that whatever hymns were composed by Vasishtha and other bards, were preserved by their respective families.* 205. The hymns which were composed by the priest Vasishtha, his sons and grandsons and so on in succession retained. In like manner whatever hymns the poet Viswámitra wrote, were preserved by his descendants; and so in other families. When these hymns, having been long handed down by tradition were become old, the people began very greatly to revere them. Whatever object anywhere on earth grows ancient, is generally regarded by men with wonder and reverence. Wherefore the discerning should not be surprised that people then declared the Vedic hymns to be divine. 210. People began to hold also the divine origin of the ancient priests who composed the hymns. Vyása at that time along with Paila and others, collected all the hymns,—as retained in men's memories,—wherever they were scattered. From the compilation of the hymns he is called Vyása, for this word means a compiler. Krishna Dwaipáyana is said to be the last of the Vyásas; before him there were many others,—such is the story in the Puránas. This however is invented for the purpose of increasing the glory of the Vedas; and the true account is not related in the Puránas, 215. When Vyása with his pupils made the

* See Dr. Müller's preface to the Rig-Veda Sanhitá, p. xxvi.

collections of the Rik and other Vedas, the language of the Aryyas was no longer rustic, as formerly. But by use and the efforts of learned men that language, having become polished, had assumed a new form. Even at the time when Vyása and those other scholars compiled the hymns, almost all the hymns were ancient. But the origin of them all must not be supposed simultaneous; they were gradually composed with a difference of time and other (circumstances). But the scholars who formed the collections amalgamated some new hymns with the old. 220. The diction of the *Purusha-súkta* (hymn in praise of *Purusha*) does not appear to be so old as that of other hymns. Hence it is inferred from its diction that the *Purusha-súkta* was not old but recent at the time the collection was made. Know, O Pandit, that the following is the true account of the hymns comprised in the four Vedas, the Rik and the rest. In the Rig-Veda is seen the original form of all the hymns which are collected there. They are seen there in the same shape as the priests at first composed them. 225. But the hymns in the Sáma Veda called *Sámans* are almost all portions of the Rig-Veda. The *richas* (verses) of this Veda (the Rik), being broken up in a thousand ways became in the Sáma Veda, *Sámans* to be used by the *udgátars*.

And many of the hymns which are collected in the Yajur Veda are parts of the Rig Veda, but in form adapted to the Yajur Veda. The hymns collected in the Atharva-compilation are for the most part different from the hymns of the other three Vedas. Some of them are intended as curses on enemies, others for the preservation of the (person's) own life; in some, certain herbs, such as the *darbha* (*kusa* or sacrificial grass) and others, are addressed. 230. From a consideration of various contents of the Atharva, discerning persons say that most of the hymns in it are more recent than those of the Rig-Veda.

When all the collections (*Sanhitás*) of the Vedas had been

formed and were current, learned men studied them assiduously. And those who were the most distinguished scholars of that day began to interpret the Vedas to the best of their skill. Thus the composition of the grammatical treatises and all other appendages of the Veda, auxiliary to its interpretation took place by degrees. From that period the people of this country having gradually become ripened in knowledge, began to engage in various abstruse discussions. 235. 'How did the world originate? Is it eternal, or had it a beginning? Has it any maker? Out of what did he create the universe? Had he a form or is he formless? Has he any qualities or none?'—in regard to these and such other questions learned men became desirous of knowing the truth. The class of Vedie Upanishads relative to such subjects as these, was composed by wise men, by the sole power of their own intellect. The early glory of the gods who are chiefly venerated in almost all the hymns, gradually declined. No where in the Upanishads is their supremacy maintained; but there the supreme Spirit alone is celebrated. 240. Afterwards a difference of opinion having arisen among the learned, different philosophers promulgated various systems of belief in this country. Framed thus by learned men according to their own understandings, the Vedānta, Nyāya, Sāṅkhya and other *Darsanas* (philosophical systems) arose. In these *Darsanas* framed by Vyāsa and others, a great mutual contrariety in many respects is apparent. Brahma is the instrumental cause of the world, and also its material cause; Brahma alone is eternal;—such is (the doctrine) maintained by Vyāsa. Indiscrete eternal Nature (*Prakṛiti*) developing of itself from itself was the producer of the world,—this the sage Kapila declared. 245. It is imagined by Kapila that there is no God (*Īswara*); but Patanjali asserts (the existence of) a God, the creator of the universe. God created the world with subtile eternal existing atoms;—this and

other tenets Gautama asserted. All these (philosophers) are known in India under the appellation of *Munis* ; and they (all) declare that final emancipation is to be attained by their respective systems. But it is said by some that no author of a *Darsana* is completely authoritative except Jaimini and Vyása. Thus : "*In the systems composed by Gautama and Kánáda, (i. e. the Nyáya and Vaiseshika,) and in the Sánkhya and Yoga doctrines, the portion which is opposed to the Veda should be rejected by men who trust to the Veda alone. In the doctrine of Jaimini and Vyása there is no part opposed (to the Veda).*"* Here, O Pandit, the conclusion is to be drawn that if one *muni* err, why may not the aberration of the others also be possible? 250. How is Vyása distinguished from Kapila and the other *munis*? If *they* are in error, whence does his authority arise? The *Mímánsakas* (i. e. the followers of the *púrva* and *uttara mímánsá* or VEDÁNTA systems) consider that the doctrine of Jaimini and Vyása is entirely conformable to the Veda, and the doctrine of the others contrary to the Veda. But here I ask, how are the sages who composed the Veda itself distinguished from the class of Kapila and others? If the class of *rishis* who delivered the Vedas be authoritative, why is not the authority of Kapila and others also established? The glory of Kapila is celebrated in various *Sástras* ; it is related that the sons of Sagara were reduced by him to ashes. Thus in the *Rámáyana*, *Bálakánda*, 41st canto, it is said : "*Having heard this speech of their's, O son of Raghu, Kapila, then being filled with great anger, cried aloud. Then all the sons of Sagara, O Kakutstha, were turned into a heap of ashes by the mighty illimitable Kapila.*" 255. In the *Bhágavata*, Vyása referring to this event, has said that it is improper to impute

* Quotation in Vijnyána Bhikshu's *Kapila-bhášhya*. Colebrooke's Essays. Vol. 1. p. 228.

anger to so great a *muni*. Thus : “ *It is not good to say that the king’s sons were consumed by the muni’s wrath ; how is the foulness (tamas) of anger conceivable in him who was the abode of purity (sattwa), the dust of the earth in the sky which purifies (or is the pure soul of) the world ? How (could) mental perturbation (exist) in the sage who was one with the supreme Spirit, (and) by whom the strong ship of the Sánkhyā was delivered to us, by which the man desirous of emancipation crosses over the ocean of existence, (so) difficult to cross, by the path of death.*” * Let it be here remarked, O Pandit, what a eulogy is passed on Kapila in the *Bhágavata* which Vyása himself composed. If Kapila was really a *muni*, one with the supreme Spirit, how can the absence of authority in him be rightly conceivable? Again, if final emancipation is attained through the Sánkhyā philosophy which he delivered, why is any doubt entertained of his authority? 260. Therefore all the learned men who consider the *Bhágawata* to be an authority, ought to maintain in every respect the authority of Kapila. It is also recorded in the *Bhágavata*, that the Deity in his fifth incarnation became Kapila and delivered the Sánkhyā doctrine. In the 1st book, 3rd section, the 10th verse (runs) thus : (“ *As the fifth, Kapila, chief of the saints, he declared to Asuri the Sánkhyā, which fixes the whole body of principles, and had been lost through time.*” The authority of Kapila being thus proved from the Sástras,—his authority and that of Vyása must both be equal. Between the systems which these two authoritative *munis* promulgated there is a great contrariety, (as) I said. 265. But the correctness of both these systems between which such a contrariety is apparent, is not conceivable, O Pandit. But it must without doubt be admitted that one of these two, the Vedánta and the Sánkhyā, is contrary to truth. Hence the Sástra in which the complete authoritativeness of

* Wilson’s Vishnu Purána, p. 378, note.

both is declared is altogether fallible and of human origin. And thus the authority of the *Sāstra* of this country being refuted, learned and acute men should not believe in it.

Just as the systems set forth in the *Darsanas* sprung up by degrees, so too the manifold creed of the *Purānas* arose gradually. 270. The scholars of subtle intellect who were born in India devised by their own understanding the *Sāṅkhya*, *Nyāya* and *Vedānta*. Other scholars, again, of inferior intellect to them and possessed of poetical power, constructed in the *Purānas*, and other works, creeds intelligible to the vulgar. From a consideration of the *Purānas* and *Upapurānas* a manifold difference of creeds is perceived between them. Some of them are *Sivaite*, others *Vishnuite*; and in these two divisions there are many other varieties. Hence it is understood that they did not spring from one divine source, but were gradually composed by a number of persons. 275. Mutual contrariety is not conceivable in the parts of a *Sāstra* which is derived from the inspiration of the omniscient God.

To prove the assertion I have made, I will now declare at length the truth in regard to the *Itihāsas* and *Purānas*. Creation, the genealogy of the gods, and the history of kings,—these and others are reputed (to be) the five subjects of the *Purānas*. Thus: “*creation, secondary creation, the genealogy (of the gods &c.), the reigns of the Manus, and the history of (mortal) races, —these form the Purāna with its five characteristics.*” But those who have read through the *Purānas* consider that the whole of these five characters are not to be seen in any of them. Further, some abstract is given in the *Matsya Purāna*, of the contents included in each *Purāna*. 230. In some of the *Purānas* which are now current in this country, the contents abstracted in the *Matsya* (*Purāna*) are not found. And, for the most part, so many *slokas* as are specified in the *Matsya* (*Purāna*), as contained in each *Purāna*, are not to be seen there.

In the *Matsya Purāna* there is the following description of

C

the contents &c. of the *Purānas* called *Bhaviṣhya* and *Brahma vaivartta*. Thus : “The *Purāna* in which the fourfaced (*Brahmā*), having described the glory of the sun, narrated to *Manu*, in connexion with the history of the *Aghora Kalpa*, the mundane characteristics of all created beings, consisting of 14500 *slokas*, is called the *Bhaviṣhya*, relating for the most part the events of the future.”* Again : “That *Purāna* which is related by *Sāvarṇi* to *Nārada*, and contains the account of the *Rathantara Kalpa* with the glory of *Krishna*, where also the story of *Brahma varāha* is repeatedly told, is called the *Brahma vaivartta*, and contains 18000 *slokas*.”† But in the *Purāna* which is now to be found called *Bhaviṣhya*, scarcely any prediction of future events is to be discovered. And (it was) not *Sāvarṇi*, but *Nārāyaṇa muni* who uttered the *Brahma vaivartta Purāna* which is now in our hands ; 235. and in it there is no history of the *Rathantara Kalpa* ;—this and other particulars are apparent from an inspection of the existing *Purāna*. It is therefore the opinion of some persons that much of the former substance of the *Purānas* has now disappeared.

The early history of the people of the *Ārya* race is not, O Pandit, narrated as it occurred, in the *Purānas* and similar works. That earliest history, not being at first committed to books, was received successively by sons from the lips of their fathers. The history which is thus learnt from the lips of predecessors generally undergoes alteration in a short time, O Pandit. 290. A man is unable afterwards to recollect perfectly all the details of an occurrence which he learnt from the lips of another in his youth. And when he recounts the tale in his old age, he distorts the real facts, from error in recollection. Thus, O Pandit, the narratives of former events received by tradition

* Wilson's Vishnu Purāna, preface, p. xxxix.

† Ibid. p. xlii.

become blended with falsehood from the failure in memory of the narrators. Further, the relaters of tales, in describing ancient events, generally embellish the good qualities of kings by exaggeration. It was always the custom in India in former times that bards (*Sútas*) recounted in public assemblies the acts of former kings. 295. Hearing the praises of ancient monarchs, the kings who are descended from their stock are gratified, and reward the panegyrist. Moreover the minds of the vulgar are greatly delighted by listening to stories of a marvellous character. Hence with the view of gratifying kings, and delighting the common people, the bards mixed up unreal tales with the accounts of former events. At length a collection of the tales received thus by the bards, through tradition, from an early period, was compiled by learned men. Thus it is said in the Vishnu Purána: "*Accomplished in the purport of the Puránas, Vyása compiled a Sanhitá of the Puránas, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.*"* But such a collection of the *Puránas* as there was formerly, now no longer exists, O Pandit.

300. As new creeds grew up by degrees in India, a similar change took place in the *Puránas* also. A threefold division of them into the classes of pure (*sáttwika*) &c. is now made in the *Padma* and *Matsya Puránas*. Of these, Sir, those which are characterized as *sáttwika*, all celebrate especially the glory of Vishnu. In the second class which is *támasa* (dark, or foul), Mahádeva is particularly lauded. And in the *Puránas* called *rájasa* (passionate) the glory of the infant Krishna or of (certain) goddesses is celebrated. 305. In some of the number it is declared that Vishnu is the supreme spirit; in others it is asserted that Mahádeva is so. But the doctrine that one of

* Wilson's Vishnu Purána, p. 283.

these gods is the supreme spirit himself, did not formerly exist in India, but sprung up by degrees. For when the glory of Agni and other Vedic deities diminished, *Brahmá*, *Vishnu*, and *Maheswara* (*Mahádeva* or *Siva*) attained great honour. It cannot now be ascertained exactly how the people began to believe in the pre-eminence of those gods. In the *Upanishad* of the Veda, one sole Cause of the universe is almost everywhere specified under the names of *Brahma* &c. 310. But it was held by learned men that *Brahmá*, though in reality only one, assumes three hypostases in the creation and other acts. *Brahmá*, *Vishnu* and *Maheswara*, being then regarded as gods, began to be regarded by the learned as the agents in creation and the other functions (of deity). *Brahmá* is the creator, *Hari* (*Vishnu*) the preserver, and *Maheswara* (*Siva*) the destroyer; thus (it is that) the three gods are celebrated in the *Sástras*. Thus too in the *Rámáyana* is their dignity declared; and generally in the *Mahábhárata* we see homage paid to them all.* But by degrees the worship of *Vedhas* (*Brahmá*) almost disappeared, while the glory of *Hari* (*Vishnu*) and *Rudra* (*Siva*) increased exceedingly among the people. 315. Hear, O Pandit, from my lips the whole detail of the manner in which this is established by those who have gone through the *Puránas*. Certain foreign scholars acquainted with the *Mahábhárata* declare, after consideration, some of its sections to be of recent date. In opposition to the doctrine generally found in the *Mahábhárata*, another doctrine is discovered in some other parts. It is concluded by those acquainted with the reality that these sections of mutually conflicting import were not composed at one period, but are (mutually) prior and subsequent (to each other). The section in which the doctrine known as old is discovered, is understood to be an-

* See Lassen's *Indische Alterthumskunde*, Vol. I. p. 783.

cient, and that in which recent doctrine is found, to be recent. The sections in which Krishna is declared to be the supreme spirit are decided by the discerning to be all recent. Because no reference to this doctrine is found in other parts of the *Mahābhārata*, and this doctrine appears to be more recent than other doctrines. Hence it is understood that the celebrated *Bhagavad gītā* in which Krishna is asserted to be the Supreme Brahma, is modern. When the compilation of the *Mahābhārata* was first formed by learned men, the *Bhagavad gītā* was not included in it. But when the glory of Krishna afterwards increased in the world, the learned composed the *Gītā* and inserted it in the compilation. 325. And certain scholars consider the section of the *Rāmāyana* in which the incarnation of Vishnu in Rāma and others is celebrated, to be recent.

What appears, on viewing history with an intelligent eye, to be the true account of Rāma and Krishna, shall now be declared. There is no doubt that there was a certain ancient king of Ayodhyā called Rāma, (who was) powerful and an extensive conqueror. And it is notorious from history that Krishna, the lord of Mathurā, was an ally of the Pandavas in the great war. Both these (kings) attained to renown by their virtues or their heroism; but the idea of their divinity should not be entertained by men of intelligence. 330. Poets celebrating their actions with exaggeration, by degrees exalted exceedingly their renown in the world. And when their real history was forgotten in the world, deluded men began to look upon them as gods. So long as any gifted man lives on this earth, people cannot entertain the idea of his divinity. For every one daily and manifestly beholds him acting continually as a man and not as a god. But when he has vanished from earth and departed to another world, then the rise of false tales regarding him becomes possible. 335. Men of all countries naturally venerate anything ancient which is be-

held on earth. And great honour is paid by subsequent (generations of) men to those mortals of former ages who by their virtues have attained to eminence in the world. Just as the notion of the divinity of Ráma and Krishna, who are no gods, has grown up in India, so too (the same has been imagined) of other men. For it is related, O Pandit, in the first book of the *Mahábhárata* that the gods became partially incarnate in many brave warriors. If you wish yourself to verify the particulars of this, let the chapters entitled *the incarnation of parts (of the gods)* be examined. 340. Moreover such exaggeration, originating in mere ignorance, has always been current in India. The authors of the Sástras say that Vishnu himself became incarnate in the renowned Sankara Acháryya and in the great muni Kapila. Even now super-human glory is falsely ascribed by people in this country to certain dead men. Certain inhabitants of this country, followers of Muhammad, called by the name of *peers*, are well known in different places. Those of them who are celebrated in this country for pre-eminence in holiness, are worshipped by the people with offerings of flowers &c. 345. It is falsely said by the ignorant that by the power of these dead men the sick can be cured, and other such powers (are said to) reside in them. Thus the vain practice of deifying men is seen (to have) continually (existed) in India from the earliest times till now.

Another proof will now be given to show that the worship of Kesava (Krishna) was not formerly practised in India. At a period of five hundred years before the beginning of the era of Vikramáditya, the Buddhist religion commenced. In the most ancient *sútras* of the Buddhists, reference is found to the several gods whom the followers of the Vedas at that time revered. 350. Hari, Náráyana, Brahmá, Varuna, Sankara, Siva, Kuvera, Vāsava, Sakra, are there mentioned as gods. But in none of the early *sútras* of the Buddhists which have

yet been examined, has the name of Krishna been seen by the examiner.* If the worship of Krishna had been generally practised at that time, would he not have been mentioned in these Buddhist *sútras*? It is therefore inferred that at the time when those *sútras* were compiled, the worship of Krishna was not generally known. Some learned man may say that (perhaps) the name of Kesava (Krishna) may be mentioned in other *sútras* of the Buddhists which have not yet been examined. 355. To this I may reply: If you are of this opinion, then search out and shew such a text of the *sútras*.

A certain learned man of ancient times, the author of the Chhandogya Upanishad, has mentioned the fact of Krishna the son of Devakí being instructed by Ghora. Thus: "*This Ghora, the descendant of Angiras, addressing Krishna the son of Devakí, said,*" &c. But in this passage Krishna is not mentioned as a god, nor is any word employed expressive of honour. It is inferred that in the remote age when the Chhandogya Upanishad was composed, the son of Devakí was well known. But that the idea of his godhead was not then current in the world, appears from the absence of any honorific epithet.

360. Let us now, O Pandit, look to the detail of what the author of the Mahábhárata says regarding Krishna. (In the passages) where his being engaged in battles and other occupations is mentioned, he is generally described as acting like a (mere) mortal.† Generally he is not seen to employ divine power in battle, for the protection of himself, or the destruction of his enemies. Again it is said in the *Vana-parvva*, (the book of the Mahábhárata entitled *the Forest*) that he perform-

* Burnouf's *Buddhisme Indien*, p. 136.

† See Preface to Wilson's *Vishnu Purána*, p. ix. and p. 492., notes 2 and 3.

ed difficult penance in various places of pilgrimage for thousands of years. Again, Sir, it is said in many places of the same Mahābhārata that Kesava (Krishna) is the *rishi* Nārāyana. Thus it is said by Krishna : “ *You and I, O Kaunteya (Arjuna, son of Kunti) are called Nara and Nārāyana.*” 365. Again it is reported in the *Dhāna-dharma*, that Krishna becoming a worshipper of Siva and propitiating him with his wife, received (from them) boons. In the same *Mahābhārata*, Krishna is frequently called a portion of Hari (Vishnu), and frequently also his being the supreme spirit is asserted. In the first book of the Mahābhārata, O Pandit, it is said that Krishna (the word means black) sprang from a single black hair of Hari. Thus Vyāsa spake : “ *Along with them the god then went to Nārāyana, the illimitable, the endless, the unperceived, the unborn, the ancient, the eternal, the universal, possessed of endless forms. He also did all (they desired?) and then the whole of them were born on earth : and Hari also plucked forth two hairs, the one white, and the other black. These two hairs entered into two women of the family of the Yadus, Devakī and Rohinī : One of them, that white hair of the god, became Baladeva ; the second hair called black in colour became the black Kesava.*” And as in the *Mahābhārata*, Krishna is said to have sprung from a hair, so too Parāsara says in the *Purāna* called the *Vaishnava* (the *Vishnu Purāna*) : Thus : ‘ *while (he was being) thus eulogized, the divine lord plucked up, O great muni, two of his hairs, (one) white and (one) black : and said to the gods, these my two hairs, descending to earth, shall alleviate the distress of her burthen. And let all the gods descending in their own portions to earth, fight with the infuriate, pre-existing, Asuras. Then all these Daityas shall perish on the earth, without a doubt, consumed by my glance. This my hair shall become the eighth conception in (the womb of) Devakī the wife of Vasudeva, who is like the goddesses. Descending, this (hair, or child) shall on earth slay*

Kansa, who is Kálanemi :—having spoken thus, Hari disappeared.”* The Krishna who in these two passages is said to have sprung from a mere hair of Vishnu, is declared in the *Gíta* to be the supreme spirit. Thus in the Bhagavad Gítá, Arjuna says : “*Thou art the supreme Brahma, the supreme light, holy, pre-eminent. All the rishis, and the divine rishi Nārada, Asita, Devala, and Vyása call thee Purusha, the eternal, divine, the primal god, the unborn, the all-pervading ; and thou thyself tellest me (the same.)*”

370. And just as in the *Mahābhārata*, O Pandit, an uniformity of doctrine is not found, so too in the *Purānas* a diversity of doctrine is frequently visible. Thus in the *Brahma vaivartta Purāna* the modern worship of the boy Krishna with Rādhā is especially inculcated. The glory of the boy Krishna, as it is celebrated there, is not discoverable in the *Vishnu* and other *Purānas*. And so it appears from a scrutiny of the *Sāstras* that a manifold alteration in the doctrine regarding Krishna arose by slow degrees. Whenever any doctrine had arisen and become prevalent here in India, a new *Sāstra* in support of it was composed by its adherents.

375. I (will) now state what a mutual hostility is apparent in the *Purānas* between the *Saivas* and the *Vaishnavas*, each eulogizing their own God. It is learnt from the story of the destruction of Daksha's sacrifice, which is told in the *Sāstras*, that the *Saivas* formerly opposed the *Vaishnavas*. Embracing the side of *Vishnu* or of *Siva*, their respective worshippers composed *Purānas* and other works in honour of their several deities. In some of these *Purānas* *Vishnu* is praised, and in some places the devotees of *Siva* are reviled. If you will read the *Uttara-khanda* (concluding book) of the *Padma Purāna*, you will find there a strong recommendation of the worship of *Vish-*

* Wilson's Vishnu Purāna, pp. 497, 8.

380. In that book, *Rudra* (*Siva*) is described as instructing *Parvatí* in all the details of the worship of *Vishnu* and devotion to *Vishnu*. It is said that then, when the celebration of *Vishnu's* glory had been concluded by *Rudra*, *Siva* and *Parvatí* worshipped *Vishnu*. Again on one occasion, in an assembly of the rishis, *Bhrigu* (as is told in the same work), declared that of the three gods *Hari* alone is deserving of honour : Thus in the last section of the *Uttara-khanda* of the *Padma* (*Purāna*) *Bhrigu* says : “ *Abounding with the qualities of passion and foulness, Vidhi (Brahmā) and Isāna (Siva) chief of the Gods were cursed by me ; they, O most excellent of rishis, are not to be worshipped by Brāhmans. Vishnu, made up of pure goodness, an ocean of excellent qualities, Nārāyaṇa, Hari, is the supreme Brahmā the god of Brāhmans.*” Again in the *Bhāgavata*, O *Pandit*, *Brahmā Prajāpati* (the lord of creatures) himself is mentioned as lauding *Vishnu* in terms such as these : Thus in the 2nd book, 6th section, *Brahmā* says : “ *Whose real character neither I nor you nor Vāmadeva (Siva) know ; much less the other gods ; but with our minds misled by his illusion, we know (only) this universe (which he has) constructed like himself. Glory to that Bhagavat (divine being) whose acts during his incarnation we and others sing, but whom we do not know in reality.*” Again in the *Uttara-khanda* of the *Padma Purāna*, *Brahmā* says ; “ *This Vishnu is always all-pervading, the supreme spirit, everlasting, the unbeginning, abode of (all things), glorious, the soul of all beings, the producer of all beings. May this Vishnu from whom I am sprung, always protect (us). He is the time (destroyer) of time, and was born before me.*” Again ; “ *He, Madhusūdana, is called our father, our progenitor.*”

In the *Lainga*, *Kaurma* and other *Purānas*, *Vishnu* is mentioned as of inferior degree, and *Makeswara* (*Siva*) as supreme.

* Wilson's *Vishnu Purāna*, preface, p. xx.

385. It is stated in the *Lainga Purána* that a great *linga* of fiery substance appeared and put to shame *Hari* (*Vishnu*) and *Vedhá* (*Brahmá*) who were once fighting for the supremacy; and that on beholding the glory of the *Linga*, *Hari* and *Vedhas* worshipped *Mahesa* (*Siva*.)* Thus in the 17th section of the *Linga Purána* it is said: “*And a direful terrific fight took place in the sea of universal dissolution between us two, with our enmity heightened by passion. At this time there appeared before us, to stay our contention, and to admonish us, a luminous linga, invested with a thousand wreaths of flame, equal to a hundred mundane conflagrations, incapable of diminution or increase, without any beginning, middle, or end, unequalled, indescribable, undefinable, the source of all things. Bewildered by its thousand flames, the divine Hari said to me (Brahmá) who was also bewildered, let us here prove the source of this fire; I will go down the unequalled pillar of fire, and you should at once proceed strenuously upwards. Having thus spoken, the universal-formed then assumed the form of a boar, and I also, O Gods, took the nature of a swan. Proceeding thus rapidly downwards for a thousand years, Vishnu, the boar, perceived no base at all of the linga. For the same period, I proceeded very far upwards, O destroyers-of-foes, rapidly, with all my might, with the desire of learning its end. Fatigued and without beholding its end, I descended from the lapse of time, and so too the divine Vishnu, of vast bulk, from whom sprang all the gods, worn-out, with scared eyes, ascending rapidly, and meeting with me, (then) prostrating himself repeatedly from fear, bewildered by the illusion of Sambhu (Siva), stood with agitated mind. Bowing down along with me before Parameswara (Siva) behind, on the sides, and in front, he repeated, What is this? (The word) Om, om, the*

* Wilson's *Vishnu Purána*, preface, p. xliii.

chief of the gods, resounding, in the form of a word appeared upon the linga, distinctly visible, with protracted sound. Reflecting what this could mean, he, standing with me, saw this eternal loudly-sounding (monosyllable) on the right side of the linga :” and so on. Again; “Thus employing five mantras (formulas of adoration) the divine Hari repeated them. Then beholding, (Siva) of moonlike splendour, identified with the Rik, Yajush and Sáma Vedas,* the great God, whose ornament is the great snake (Ananta), Hara, who has feet, faces, eyes, and hands on every side, the lord of divine science, the cause of the creation, continuance, and destruction (of the world), he again lauded with desirable words the * * * * Iswara.”

Again the authors of the *Purānas*, each favouring their own deity, describe with mutual discrepancy, their several abodes. In the *Padma Purāna* the *Vaishnava* author has declared that *Vaikuntha* (Vishnu's heaven) is higher than the other *lokas* (spheres). On the other hand in the *Brahma vaivartta Purāna* which is in the interest of Krishna, it is *Goloka* which is said to be the highest of the spheres. 390. But in the *Siva* and *Kurma Purānas* (which are) *Saiva*, it is said that the sphere of *Rudra* is the highest of all. But enough of texts to prove the mutual hostility of the *Saivas* and *Vaishnavas*, for it is notorious in the world.

Another proof is (now to be) given to shew the modernness of several of the *Purānas*, which I asserted. Very many sections are to be seen in the *Purānas* in which is celebrated the glory of *Vārānasi* (*Benares*) and other places of pilgrimage. But those who are acquainted with history know that some of the places of pilgrimage of which the manifold glory is declared in those (sections) are modern. 395. But it follows

* Here follow some epithets, difficult to translate, connected with the five mantras above mentioned.

that those sections of the *Purānas* in which the glory of modern places of pilgrimage is mentioned, must (themselves) be modern. Since the building of the celebrated temple of *Jaggannātha* in *Utkala* (Orissa) nearly six hundred years have elapsed. The time of its construction, which I have thus fixed, appears from the statement of a certain credible writer.* In the *Brahma Purāna*, where the glory of the places of pilgrimage in *Orissa* is set forth, this temple also is celebrated. Hence from the mention of the temple, it is understood that the composition of the *Purāna* which mentions it took place after it had been built. 400. So too the modernness of the *Padma Purāna* appears from the mention (in it) of the idol temples of *Sriranga* and *Vyankatādri*. It is believed that the origin of the sections in praise of places of pilgrimage which are found in the *Puranas* took place in the following manner. It is observed every where in the world that the priests at the places of pilgrimage always strenuously magnify the renown of their respective holy places. Whenever the fame of any holy place had thus increased, a section recommendatory of it was inserted in a *Purāna*. And tales of such and such a god having appeared in such and such a place were invented by learned men to prove the sanctity of that place.

405. And that the *Bhāgavata* was composed after the *Mahābhārata*, is shewn by this story related in the *Bhāgavata*. Vyāsa having formed the compilation of the *Mahābhārata* for the comprehension of Sudras and others, and not being completely satisfied with it, was agitated by disquiet. Being then informed by Nārada who had descended from heaven, he afterwards composed the *Bhāgavata*. So it is stated in that *Purāna*: thus in the *Bhāgavata* 1st book, 4th section it is said; “ Thus the *Mahābhārata* narrative was mercifully com-

* See Wilson's *Vishnu Purāna*, preface, p. xvii.

posed by the Muni. When the heart of him who was thus always employed in the good of (all) creatures was not completely satisfied with this, with a mind not fully pleased, he who was acquainted with duty, standing apart meditating on the holy banks of the Saraswatī, thus spake." And hence it appears from the words of the Bhāgavata itself that its rise was subsequent to the rise of Mahābhārata. Some Pandits of this country say that in reality the *Bhāgavata* was composed by Vopadeva the author of the work called *Mugdha Bodha* (a well known grammar, current in Bengal).

By examining the Purānas in these and other ways, their priority and posteriority (in point of time) and their want of authority appear. The author of any *Purāna* recommended in his work, according to his own understanding, the doctrine which pleased him. Some of these authors, shewing a strong prejudice for their own creed, revile also the Śāstras of other (sects). Among these, the writer of the *Brahma-vaivartta Purāna* has declared the fallibility of the Vedas and other Śāstras. Thus the initial Slokas of that *Purāna* are as follows: "O Divine personage, that most excellent desirable *Brahma-vaivartta Purāna*, the essence of all the *Purānas*, which has all been known to you before, which refutes the errors of the *Purānas*, *Upapurānas*, and *Vedas*, which imparts devotion to *Hari*, which increases the knowledge of the truth, which gives pleasure and final emancipation to those in quest of these respectively, which imparts devotion to *Vaishnavas*, and resembles the *Kalpa tree*."

It is seen that many creeds acceptable to the vulgar, (but) not proved from the Śāstras, are at present current in India. 415. It is well known in the world that some of these have been established by men sprung from low castes, ignorant of the Śāstras. There is no doubt that they formed by their own understandings their own novel creeds, which are not founded on the Śāstras. Just as men of the present day construct new systems, so too did the writers of the Śāstras in former

times. Just as the Veda-forsaking Bauddhas formed a new creed, so too have the adherents of the Vedas constructed a multitude of creeds by their own reason. Chaitanya, Vallabha Āchāryya, with Rāmānuja and others, all promulgated new forms of belief by their own understandings. 420. As fertile soil in the rainy season produces a variety of grass and other plants, so has the intellect of the learned of this country been productive of various Śāstras. From the time of Vyāsa to the present day the minds of learned men have never ceased in the composition of Śāstras. Some of acute intellect, devoted to abstruse questions, composed the six *Darsanas* and other Śāstras, intelligible by the wise. Other learned men, delighting in the service of the gods, wrote the *Purānas* and such like to celebrate their praises. From the consideration of these Śāstras I find not, Sir, the least proof calculated to prove their supernatural origin.

425. Another proof will now be given to show that the learned men of this country composed all the Śāstras by their own reason. Formerly the able Bhāskara and other astronomers of this country wrote books called *Siddhāntas* on their own science. In these, declaring their own opinions according to their judgment, they endeavoured to establish them by proofs from reason. Among these writers a mutual contrariety in various respects is perceived; one to the best of his ability tries to refute the opinion of another. Āryya Bhatta formerly held the opinion which the learned men of foreign countries now maintain as to the revolution of the earth (on its own axis). Thus: "*The firmament is immoveable; it is the earth which, continually revolving, occasions the daily rising and setting of the stars and planets.*" 430. But this true doctrine which he ascertained by his own understanding, it was the endeavour of another learned man named Brahmagupta to refute. Bhāskara and others supported many opinions in regard to the form, dimensions &c. of the earth, which

are contrary to the *Sástras*, (i. e. to the *Purānas*). The authors of the *Purānas* (literally the *works distinguished by five characters*) ignorantly asserted the earth to be (supported) on the back of a tortoise, or resting upon (the serpent) *Sesha* &c. But Bhāskara, desirous of proof, having investigated the truth according to his own understanding, declares the earth to have no support and to be of globular shape. Thus : "*This round terrestrial ball, composed of earth, air, water, æther, and fire, surrounded by the circles of the orbits of the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn, and the stars, has no other support ; but by its own power stands fast continually in the sky &c.*" Again ; "*If the earth has a material supporter, then that will have another, and that another, and thus there arises absurdity. If self-inherent power must be imagined in the ultimate (supporter,) why not in the first ? &c.*" The same Bhāskara has said that in the department of Mathematics if a statement of the *Sāstra* is not attended by demonstration, it is not of authority. Thus : "*In this Mathematical department it is only the scripture which is attended by demonstration which is proof.*" 435. These philosophers, Bhāskara and the rest, admitted the human origin of their knowledge, and did not declare it to have been derived from the inspiration of Brahmā. From a consideration of the *Siddhāntas* which are replete with various subtle matter, the intellectual power and acuteness of their authors is apparent. If the intellect of the learned in former days was equal to the composition of such *Sāstras*, how was it not competent to construct the *Sāṅkhya* and similar systems ? If the human mind was able to compose the *Siddhāntas*, how should it not be capable of composing the *Darsanas* and other such works ? Just as the science which is to be found in the *Siddhāntas* is attainable by the human intellect, so too, without doubt, are the doctrines declared in the *Darsanas*. 440. Some learned man may say ; If the *Darsanas* are of human origin, why are not

such works produced in the present day ? To this I would answer ; The learned of this country for the most part do not now apply their minds to the discovery of new science. Modern scholars generally admit, without testing, whatever the ancient authors of the *Sástras* declared. Formerly, however, it was not so : for the ancient Pandits strove with great boldness to ascertain the truth. Some (of them) the Vedantists and others devoted to the supreme good, with the view of attaining it, excogitated by their own reason a multitude of principles. 445. Others drawn by the desire of knowing the truth in respect of the earth, the stars, and so forth, by study formed the science of the stars &c.

And just as the wise in India composed the *Darsanas* and the like, so too men of foreign countries were engaged in subtile reasonings. "*The Yavanas are omniscient, and pre-eminently brave ;*" Such is the eulogy passed upon that people in the *Mahábhárata*. You must understand the *Yavanas* to whom I allude, (to be) more ancient than those persons who are now called Musalmáns in this country.* These ancient *Yavanas* (Greeks) being eminently skilled in poetry, rhetoric, and the fine arts, are renowned in the world. 450. The wise men of that country, being anxious to know the truth regarding the origin of the universe and so forth, excogitated various doctrines on the subject. Many of the books which they wrote on the supreme good and similar topics are current in the world to this day. From an examination of these works, the exceeding depth and subtlety of intellect of these learned men is apparent. Among them a world-renowned scholar called Aristotle wrote various works in logic and other sciences. Whoever examines the works composed by him with an intelligent regard, will not be able

* By *Yavana* the modern Hindús understand a Musalmán.

to consider him as inferior to Gautama* and the rest. 455. But all the Greek philosophers, Aristotle and the rest, declared their science to be the offspring of their own minds, and not derived from God. If the knowledge of these sages was of mere human origin, whence (comes) the supernatural character of that of Gautama and the rest? By this and such like reasoning, O Pandit, the human origin of the Śāstras composed by Gautama &c. is undoubtedly concluded.

The worship of various gods prevailed among these ancient Greeks just as it is seen now in India. Imagining by their own understandings the existence of Zeus, and other gods, and of goddesses named Hera (Juno) and others, these deluded men worshipped them. 460. But a new religion being afterwards diffused in that country, all these Greeks at last abandoned the worship of false gods. Now nowhere in that renowned Grecian land is the least (trace of any) worship of the ancient gods of that country to be seen. But broken pillars and other fragments of empty idol temples are still seen there scattered in some places.

A recapitulation of the proofs above stated by which the human origin of the Śāstras of India is understood, will now be given. Men know by nature that there is a God, and from beholding the world which he has created, his greatness is understood. 465. When the first man, the father of mankind, was created, he knew God aright, although of limited understanding. But after he fell by transgressing the command of God, the knowledge of God gradually decreased among his descendants. And at the time when the people of Aryya race came to India, they did not possess the pure and perfect knowledge of God. Hence when they began to compose the Vedic hymns, they erroneously celebrated the praises

* The founder of the Nyāya philosophy.

of Agni, Indra, and other gods undeserving of worship. And afterwards imagining various other gods* different from Indra and the rest, they worshipped them along with goddesses. 470. And it appears from a consideration of the Sástras that in respect of these gods a change of doctrine has slowly arisen. There appears to be a mutual contradiction between the authors of the Sástras as to which of that set of Gods is the supreme. A mutual contrariety is also perceived between the Vedánta and other Sástras, which those persons called munis who were solicitous to know the truth, composed. And in the whole circle of the *Vedas*, *Vedángas*, *Puránas*, and other Sástras there are nowhere (to be) seen any contents unattainable by the human understanding. And from the lapse of time the real history of the ancient authors of the Sástras has been lost and cannot be ascertained. 475. Hence there is no strong proof whatever to show that the Sástras composed by them were declared by Brahmá,—this and the like I have said. If you wish to make any reply to this I shall now attentively hear it all.

VEDAVIDWAN SAYS :—Much consideration is required for the purpose of examining the argument, consisting of many branches, which you have stated. For I have never before heard most of the objections which you make against the Sástras. But I shall state seriatim the several defects which at first sight appear in your argument; do you attentively consider, (what I say). 480. First, I ask what sort of a body of proofs is in your opinion sufficient to establish any past event? If the course of tradition is not sufficient to prove that the Veda was spoken by Brahmá, how can any other ancient events be ascertained? Or do you think that no certainty can now be attained by men in regard to *any* ancient events?

* Viz. Brahmá, Vishnu, Siva, with their consorts.

But if tradition suffices for the ascertainment of ancient events, what defect is perceivable in the tradition which relates to the Vedas &c ?

SATYARTHI SAYS :—I do not say, O Pandit, that tradition is *never* sufficient for the ascertainment of ancient past events. 485. After hearing all that appears to me to be proved by reason on this subject, do you thoroughly examine it. It appears that the accounts of former events which are received by tradition are sometimes deserving of credit, and sometimes not. For one particular account appears to possess proof, and another, on examination, appears to be destitute of proof. Hence in order to distinguish whether such and such a tale of ancient events deserves credit or not, let its specific character be considered. When, where, from whose mouth did the story spring? Of what character, and how numerous were its first hearers? 490. Was it committed to writing soon after it arose, or received by mere oral tradition from the ancients? By examining these and such like characteristics of a story, discerning persons will know whether it is true or false.

But in order that my meaning on this subject may be clear, I will explain it at length to the best of my power. You know that there is a great difference among men, arising from a variety of causes, natural character, place, time and the like. Some men are dull, ignorant, undiscerning, without independence, devoid of knowledge, credulous and rude. 495. And others are lettered, clever, possessed of knowledge, reflecting, of independent minds, free from credulity, and seekers after truth. And it is well known in the world that the people of various countries, who were at first sunk in ignorance, have ultimately attained to eminence in knowledge. As long as the people of any country are ignorant, so long does their power of judgment continue feeble. Hence such people do not properly understand what stories are probable and supported by proof, and what (tales) are not so. Whatever ancient ac-

count of former (events) they hear, they quickly drink in with their ears* and believe without examination. 500. But when the people of any country have become possessed of knowledge, their discrimination increases exceedingly. Hence these persons, (being) clever, are competent to test what stories are supported by, and what are destitute of, proof, and so forth. Such persons, hearing any ancient story, do not hastily believe it, but prove it in every way. Hence (it was that) I said that one (thing) to be ascertained by those who are devoted to truth is, *Of what character were the first hearers of the history.*

Further, it should be ascertained by those who seek to know the truth; *Who and of what character was the first narrator of the ancient occurrence.* 505. Here it should be seen whether he was a good, wise, and disinterested man, acquainted with history, or an interested and fraudulent person, and so forth. For some of the narrators of ancient histories, (being) of fraudulent disposition, invent, and tell unreal tales for selfish ends.

And it should be further ascertained *at what time and where* such and such a story arose, and *when* it was committed, to writing. If any story, without being committed to writing, has for a great length of time been merely orally received from the men of old, it will merit suspicion. For the narratives of ancient events, when not committed to writing, almost all undergo further and farther alterations.

510. I (will) now make plain by two illustrations what I have said in regard to the examination of ancient narratives.

In former times the mighty Persian emperor, bringing a formidable army, invaded the country of Greece.† From

* This metaphor, though it sounds harsh in English, is quite admissible in Sanskrit.

† The idea of this illustration has been derived from Mr.

that invasion, O Pandit, to the present time about two thousand three hundred years have elapsed. The Greeks being fearless, though few, overcame in many battles the army of the foe, and expelled it from their country. At the time when the powerful lord of Persia made (this) invasion, there was in the Grecian country a certain child. 515. That person, Herodotus by name, when he had attained to manhood, desired to narrate the true history of this war. At that time many men (who were) witnesses of all the events of that great war were in existence. Having ascertained from the mouth of those witnesses the particulars of the war, Herodotus composed its history in prose. At the commencement of the book the history of the Persians and other foreign people is narrated by the author. From a desire to know the history of those foreign nations he, being distinguished by great activity, travelled about even in distant foreign-lands; 520. And collected from the lips of the persons in those countries who were acquainted with history the ancient accounts of each.

When the composition of his history was finished, it was recited in some of the assemblies of the Greeks. Certain great games were observed in that country, at which the Greeks of all countries always met. When the people were on one occasion collected at these games, Herodotus repeated his history to the whole assembly. Afterwards this scholar Herodotus, desirous of repeating his work, came to a Grecian city called Athens. 525. That city was very renowned among the Grecian cities, and its inhabitants were celebrated for their ability.

Isaac Taylor's able and interesting work "The Process of historical proof explained and exemplified," in which he shews by a detailed examination of the case of Herodotus, what are the elements and conditions of historical credibility. These tests are then applied to some of the Christian records.

And those citizens of Athens, occupying the post of danger, strove with great heroism to destroy their enemies. The Athenian citizens being then collected in assembly, the author then again read in their presence the work composed by him. Many of those auditors having been themselves soldiers had formerly fought against the Persians at the time when their country was invaded. And the others, who were children at the time of the country's invasion, had repeatedly heard the account of it from their father's lips. 530. Hence all the hearers too knew before hand the substance of the narrative which the historian then read. And at that time those inhabitants of Athens were neither rude nor undiscerning, nor ignorant. Many of them were clever, gifted with knowledge, discerning, of independent minds, not prone to credulity. And it is notorious in the world that even the common people of that city were acute, and inquisitive. In presence of such people, collected in assembly, Herodotus then read the account of the great war. 535. It cannot therefore seem to my understanding likely that he should have delivered an unreal account to such instructed and clever people. In that country, Greece, there were many districts, and the government of each district was separate. The people of those several districts, owing to this multiplicity of governments, were jealous of each other, as persons acquainted with history know. Hence Herodotus could not in the least conceal any act of valour which the people of any of the several districts performed. But if he had eulogized any of them in an exaggerated way, the people of the other districts would certainly have found fault with him. Hence there is no doubt, O Pandit, that the history which he composed of that war is in every respect trustworthy. 540. It is also completely ascertained that the said history being composed at that period became then current. A succession of other authors assert the existence of the work from the time of its composition continuously till now. And there is no doubt that these authors who declare

the existence of the work are themselves well known and of ancient date. If you wish to test the details of all this, O Pandit, there are many books on the subject which are easy to be had. 545. And so the antiquity of the history composed by Herodotus to which I allude, is ascertained.

I said that the part of his history in which he narrated the Persian war is trustworthy. I said formerly that the ancient history of the kings of Persia and other countries is told at the beginning of the book. And I said that Herodotus traversing Persia and other foreign countries, diligently investigated their respective histories. But the foreign history which he thus collected, from its antiquity, and other causes, is not understood to be very deserving of credit. 550. He could not properly verify the old stories which he heard from the lips of the people of those several countries. For he did not reside long there, and did not know thoroughly the peculiarities of their people. And the stories which he heard from the mouth of the men of those countries, frequently relate to very ancient occurrences. Hence the foreign history which he related, is mostly not very trustworthy, from the events being unascertained. And thus, O Pandit, the celebrated book composed by Herodotus is divided by learned men acquainted with ancient history into two parts. 555. The learned regard as trustworthy the account which that sage gave in his book of the war in his own time. But the intelligent do not place the same confidence in the foreign history which he narrated. The learned consider that though desirous of telling the truth, he could not perfectly ascertain the former history of foreign lands.

In order, Sir, that I may make this matter quite clear. I shall now give another illustration of it. There was another famous Grecian scholar named Plutarch, a delightful writer on various subjects. 560. It is ascertained that from his time to the present day about 1800 years have elapsed. He composed

the histories of Roman and Grecian kings, generals, and learned men previous to his own time. Some of the kings and others whose history he narrated lived a thousand years before him. But many others of them lived on earth a short period before the author's time. The author could correctly ascertain the actions of the kings who lived a little before him. 565. For former scholars, contemporaries of those kings, committed to writing many of their actions. But he could not ascertain the real history of those very ancient kings whose story he told. For when those ancient kings lived, there was no scholar skilled in the composition of books. And if any poet afterwards celebrated their deeds, he from exaggeration, invented much that was untrue in his poem. But such poems narrating the deeds of kings were not committed to books for a very long time. 570. When Plutarch composed the story of those ancient kings, there was no source for their history but (these) poems. Hence the history of ancient kings extracted from poems, which Plutarch composed, is not considered trustworthy. And thus, O Pandit, I have told you to the best of my judgment what ancient history deserves credit, and what does not.

Consider now whether the ancient history narrated in your Sástras, is trustworthy or not. Almost all the Vedic hymns are exceedingly old,—this, O Pandit, I have already gladly admitted. 575. From the time of the composition of the hymns till now three thousand years have elapsed,—of this there is no doubt. But those which are really very old are to be distinguished by the discerning from the rest which are recent. But Vasishtha and the other authors of the hymns themselves never thought that they had received them from the inspiration of Brahmá. And no proof whatever is to be seen in the hymns that they arose from the inspiration of Brahmá. But when long afterwards the collection of them was made, the true account of their authors was forgotten. 580. Reciting these hymns on sacrificial and other occasions, the priests, by per-

forming that office, acquired great honour in the world.* Thus the priests, at length, having attained a distinction in caste, began to be called Bráhmans every where in their own country. Hence the Bráhmans strenuously celebrated in the world the dignity of those Vedic hymns by reason of which they attained such honour. For they said that these hymns, dear to the gods, the causes of all prosperity, were obtained by ancient *munis* from the mouth of Brahmá. In such a manner as this the supernatural origin of the Veda, and the divine character of its authors began to be believed in the world. 585. Thenceforward many tales enhancing the glory of the *munis* being invented by learned men, gradually acquired celebrity. But these tales of wonderful import were not composed by men contemporary with the *munis*, but by subsequent authors. It cannot be proved that the men who were formerly contemporaries of the *rishis* considered them divine. Because not one book of that period is now seen existing which gives an account of the *munis*. And I have already fully proved the recentness of the *Puránas* in which the glory of the *rishis* is celebrated. 590. Let not therefore the superhuman acts of the great *rishis*, which are there recorded, be considered credible by learned men, who seek to know the truth. How can a tale respecting the *munis* which was composed when an interval of a thousand years had elapsed from their death, be credible? And, Sir, in relating the wonderful history of the *rishis*, unity of opinion is not to be seen among the authors of the *Puránas*. *Viswámitra*, *Bharadwája*, *Vasishtha*, *Atri*, *Parásara*, these and others were the *munis* who composed the hymns. I cannot recount the story of all these, but the account of one of them, *Vasistha*, shall be told. 595. The au-

* See Dr. Roth's Brahmá and the Bráhmans, Benares Magazine for Oct. 1851.

thor of the *Vishnu Purána** says there were *nine* mental sons of Brahmá, Bhrigu and the rest, of whom Vasishtha was one. It is said by the author of the *Mahábhárata*, in one passage, that there were *seven* sons of Brahmá, of whom Vasishtha was the seventh. Again in another passage in the *Mahábhárata*, Vasishtha being omitted, it is Daksha who is said to be the seventh. Thus : “ *Brahmá created mind-born sons, of whom Daksha was the seventh, Maríchi, Atri, Angiras, Pulastya, Pulaha and Kratu.*” That these seven sons of Brahmá were the seven rishis, appears from this saying of the *Váyaviya Purána*. Thus : “ *Again seven mind-born beings, the seven rishis, arose, and were received into the sonship of Swayambhú (the self-existent, i. e. Brahmá) himself.*” Again in the *Padma Purána*, Vasishtha is not mentioned among the seven sons of Brahmá, but Karddama is reckoned among them. But in *Mátsya Purána* ten sons of Brahmá are mentioned, in the *Bhāgavata* nine, in the *Kurma* twelve, and in the *Lainga* and others fourteen. And the story is thus told in the *Bhāgavata* and other *Purānas* that, except Maríchi, the rest sprung from the *body* of Brahmá. Thus in the 3rd book 12th section of the *Bhāgavata* it is said: “ *Then ten sons, the sources of progeny in the world, sprung from him possessed of the power of Bhagavat, as he was meditating on creation ; Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha, and Nárada the tenth. Nárada sprung from the hip, and Daksha from the thumb, of Swayamhhú, Vasishtha from his breath, Bhrigu from his skin, Kratu from his hand, Pulaha from his navel, Pulastya rishi from his ears, Angiras from his mouth, Atri from his eyes, and Maríchi from his mind.*” But a different story is told in the *Lainga Purána*, that Atri sprung from his ears, and Maríchi from his eyes. In the *Bhāga-*

* See Wilson's *Vishnu Purána*, pp. 49—50, note 2.

vata, Arundhatī is said to have been the wife of Vasishtha, but the *Viṣṇu Purāṇa* Urjja is mentioned in the capacity of his spouse. It is recorded in the *Viṣṇu Purāṇa* that there were seven pure sons of Vasishtha, viz. Rājas, Gātra, Urdhwhabāhu and others. 605. But his sons who are mentioned in the *Bhāgavata* are all called by other names, Chitraketu &c. Such manifold mutual contradiction appears between the *Purāṇas* in the histories regarding Vasishtha. I do not deny that there was in former times a (person) named Vasishtha, a king's priest, and the author of (some) Vedic hymns. And there is no doubt that the many priests of his race, the authors of Vedic hymns, were formerly celebrated. But all that is related by the *Puranic* writers of his being a son of Brahmā originates in delusion, and is groundless. 610. Men subsequently, by way of honour, called those persons who established the Vedic religion in India, sons of Brahmā. But if they really were sons of Brahmā, whence the discrepancy respecting them in the *Purāṇas*? Hence it is clear that each author of a *Purāṇa* invented of his own understanding whatever pleased him. Led by these and other reasons, O Pandit, I say that the stories in the *Purāṇas* regarding the *munis* are unworthy of credit. Do you yourself, discriminating between that tradition which is trustworthy, and that which is not, thoroughly test the stories told in the *Purāṇas*.

VEDAVIDWAN SAYS :—615. Hear my answer to the objection you made to our Śāstras on account of the multitude of gods. You infer that the *munis* are in error from seeing that the gods are celebrated in the hymns by many names. But it is said by the ancient author of the index to the Veda that under a difference of names Brāhmā alone is spoken of. Thus : “ *There are three deities, resident on the earth, in the sky, and in the heaven, Agni, Vāyu, and Sūrya (the sun). They are pronounced to be (the deities) of the mysterious names severally; and Prajāpati (the lord of creatures) is (the deity) of*

*them collectively. The syllable Om intends every (deity) : it belongs to (Parameshthí) him who dwells in the supreme abode ; it appertains to (Brahmá) the vast one ; to (deva) god ; to (adhyátmá) the superintending soul. Other deities belonging to those several regions are portions of the (three) gods ; for they are variously named and described on account of their different operations ; but (in fact) there is only one deity, the great soul. He is called the sun, for he is the soul of all beings ; (and) that is declared by the sage, ‘ the sun is the soul of what moves, and of that which is fixed.’ Other deities are portions of him ; and that is expressly declared by the text : ‘ The wise call fire, Indra, Mitra and Varuna ; ’ ” &c.**

SATYARTHI SAYS :—It does not appear to me to be proved by reason that the authors of the hymns did not regard Indra and the rest as distinct gods, but as energies of Brahmá. If they regarded the Supreme Spirit as One, why did they not abandon his manifestations and eulogize himself? 620. Other learned men subsequently invented this doctrine that these gods Vahni, (Agni), Indra &c. are energies of Brahmá. For when the old priests composed the Vedic hymns the idea of the Supreme Spirit had not arisen in India. But afterwards able men, investigating the truth respecting the gods, began, from reflection, to believe in the oneness of Brahmá.

Further the description of Brahmá which is found in the Upanishads, O Pandit, from its maintaining the unity (of all things) does not please me. I regard as contrary to reason, and altogether arising from delusion, the doctrine there held that the Universe is not distinct from Brahmá. 625. But we shall hereafter consider this in detail, when our conversation treats of the Vedánta. I will now tell you to the best of my judgment the meaning of the text regarding the sun which is

* See Colebrooke's Essays, Vol. 1. pp. 26, 7.

extracted from the Veda by the author of the Index to the Veda. In the 1st adśod of the Rig-Veda, and 115th hymn, the 1st verse (is as follows): "*The wonderful host of rays has risen; the eye of Mitra, Varuna, and Agni; the sun, the eye of all that moves or is immoveable, has filled (with his glory) the heaven, the earth, and the firmament.*" Here it is only meant that the sun, the source of light, the cause of heat, the bestower of fruits, pervaded the sky &c. with his rays. For in this verse the word *soul* is used figuratively; the sun's being the soul of the world is not literally meant.

VEDAVIDWAN SAYS:—Supposing the *Saivas* and *Vaishnavas* to be opposed to each other, you thence infer that the *Purānas* have no authority. 630. But what is in your estimation a contradiction is merely a semblance of contrariety, not a real contrariety. For these *Vaishnavas* and *Saivas* worship only one eternal supreme spirit, different only in name.

SATYARTHI SAYS:—The contrariety which prevailed between the *Saiva* and *Vaishnava Purāna* writers appears to me a real one. The *Saivas* conceiving *Siva* as distinguished by certain peculiar characteristics, regard him as the one supreme Spirit. And the *Vaishnavas* regarding *Vishnu* as distinguished by other qualities, believe that *Hari* (*Vishnu*) alone is the supreme Spirit. 635. But how can there be an unity of sentiment among men who assert two separate gods, distinguished by separate qualities to be severally the supreme Spirit? The dispute which the *Saiva* Śāstra writers carried on with the *Vaishnava* was a real and not a mock battle. For they, strenuously celebrating the glory of the gods favoured by them respectively, contemned both the god esteemed by the other party, and his eulogist. If the authors of the *Purānas* themselves did not regard their dispute as unmeaning, why should others regard it as unreal. Both the *Saiva* authors of *Purānas* and the *Vaishnava* assert their several śāstras to be sprung from the mouth of Brahmā and delivered by *rishis*. 640. But

if the *Vaishnava* doctrine, O Pandit, was uttered by Brahmá, then the human origin of the *Saiva* doctrine is understood. And if the *Saiva* doctrine is considered as true and uttered by Brahmá, then without doubt the *Vaishnava* creed must be of human original. But in fact, O Pandit, both these *Puranic* creeds originate in delusion, there is no doubt.

VEDAVIWAN SAYS:—From my youth till now I have greatly honoured my country's Sástras, which were uttered by great *rishis*. In them the path of righteousness trodden by wise men of old is pointed out ; and the true means of final emancipation is there perfectly determined. 645. Hearing the refutation of such Sástras which you have given, how should I not be afflicted, from the contempt of my beloved Sástras ? How can I believe in the human origin of those Sástras by whose knowledge-imparting words I have been instructed till now ? Nevertheless, knowing that you are not malicious, but a seeker after truth, I wish to hear the detail of your remaining argument.

SATYARTHI SAYS ;—It is not surprising that you are grieved in soul by listening to the examination of your country's Sástras. Men do not readily allow fault to be found by others with those objects in which their minds have long delighted. 650. And, being especially devoted to their own paternal religion, men generally do not like to hear it refuted. But knowing this from the first, I have endeavoured to the best of my power, from the beginning of the discussion, to avoid all displeasing expressions. And in the whole of the argument which still remains to be stated, I shall also make use of mild language.

I shall now according to the best of my judgment try the Vedas, and all the other Sástras by a consideration of their various contents. First, let the description of God which, from its being auxiliary to the argument, I am about to give, be listened to. 655. There is one God, without beginning, illimitable,

everlasting, without form, of holy nature, omniscient, merciful. It is he who created the varied universe moveable and stationary, continually preserves it, and righteously governs (His) creatures. Beholding all the actions of the creatures formed by Himself, that Ruler of the world, O Pandit, is not indifferent (thereto). Though free from the (passions of) love and hatred, He does not look with equal eye on good and evil deeds, or on good and evil men. And not regarding virtue and vice as equal, He justly awards the recompences of action, devoid of partiality. 660. He is pleased with as many persons as are well-doers, and is displeased with all men who are evil-doers. Himself judging all the actions of men, He awards the recompences of them to all in this world and in the next. God, though he now bears with wicked men, will in the next world punish them as is fit.

Consider yourself what sort of a Sástra God, possessing such holy attributes, would ordain for the guidance of men. But that my meaning may be quite evident, I will here state a secular illustration.* 665. There formerly dwelt in Magadha, a certain landholder named Satyasinha, (who was) kind, just, intelligent, truthful, and a friend to his tenantry. He, after himself instructing his eldest son Rupasinha at home, sent him to Kási for education. But the father, being anxious lest his son should become corrupted by bad company, gave him manifold advice. So departing from home and arriving at Varánasi, he laboured to acquire learning under a certain scholar. Certain wicked men, seeing the wealth and otherwise prosperous condition of Satyasinha, and filled with envy, became de-

* This illustration resembles one given by Mr. Murray Mitchell in his late work, *Letters to Indian Youth &c.* p. 12 ; but it had occurred to me, and had been noted down, before I saw his book.

sirous to afflict him. 670. These bad men, knowing that he loved his son, devised this scheme to corrupt the latter. Having fabricated another seal similar to that of Satyasinha, they sent a forged letter to his son. In it, by much delusive bad advice, they excited the mind of Rupasinha to vice. "Dear boy, in the time of youth the passion of love and other desires should not be restrained,"—this and such like wicked counsel was written in the letter. While the young man was engaged in the acquisition of knowledge, that letter was brought to him by a certain messenger. 675. At first the youth being deceived by the crafty words of the messenger, gladly received the letter, thinking it was written by his father. But when he read its contents with attention, then straightway doubt arose in his mind. "My good, chaste, wise, affectionate, father in every way completely desires my highest good. At the time of (my) departure he repeatedly warned me, 'my dear boy, keep yourself always at a distance from the company of harlots.' Being (of) such (character), how could my good father write, for the corruption of my morals, the bad advice which is found in this letter? 680. I now know perfectly that my father never wrote this wicked letter, but some other (person) my enemy (has done so.')" Saying this, the young man asked the messenger, the bearer of the letter, "Tell me from whose hand you received this letter?" Hearing this the deceitful messenger replied, "I got it from your father's hand, in his own house." Again looking at his face, Rupasinha then recollected, "this man is the servant of my father's enemy; I have seen him before." Recollecting this, the young man understood without any doubt that the letter had been sent by his father's enemies, and not by his father. 685. Afterwards when a few days had passed, he received another genuine letter brought by his father's servant. The youth knowing his father's servant to be a good, honest, veracious (man), believed his word without hesitation. Then reading the letter

brought by him, he found proper and beneficial advice written in it. The young man knew by two proofs that that letter had been undoubtedly sent by his father. He knew the messenger, the bearer of it, to be honest, veracious, virtuous, and trustworthy,—this was one ground of certainty. 690. He found the contents of the letter, to be in conformity with his father's virtuous disposition, not contrary thereto,—this was the second ground of certainty.

This illustration shall now be applied by me, O Pandit, according to my ability, to test the Veda and other Sástras of this country. In testing the truth of the two letters mentioned in the illustration, the young man considered the character of the messenger and of the letter. So too in testing the authority of Sástras, the character of the Sástra, and of him who declares it, should be considered. Who and of what character were the first promulgators of such and such a Sástra,—were they all veracious and honest or not?—695. Did they or did they not themselves say they were sent by God to promulgate a Sástra?—If they said they were sent by God, could they or could they not give any proof of this?—Was any miraculous energy surpassing mere human power, vested in them or not?—in these and similar points should all promulgators of sástras be tried by all intelligent men who seek after truth.

I have already considered the whole truth in regard to all the authors of the Sástras of this country, Vasishtha and other priests. 700. I have said above that the true account of them is not told in the *Purānas* and other books, but (is there) corrupted by exaggeration. It does not appear that they ever called themselves messengers commissioned by God to promulgate a Sástra. It is not established by any proof that any miraculous energy exceeding the power of mere men, resided in them. Moreover, from studying their histories of wonderful import, the falsity of the occurrences contained in them appears. By the foregoing argument of this and such like

nature, I have to the best of my ability proved the Sástras of this country to be without authority.

705. Now, as the young man mentioned in the illustration tried the contents of the two letters, so also are the contents of the sástras to be tested. The youth rightly reasoned, "It is inconceivable that this letter of evil import should have been sent by my pure minded father." Whether the divine revelation of the Sástras is conceivable or not,—this we shall judge from considering their contents. The righteous God, who knows the secrets of (His) creatures' hearts, desires in them purity of heart combined with pure conduct. And God thus commands, "Besides me, the only true God, the creator of the world, let no other god be worshipped." 710. Let us therefore see whether the contents of the Sástras of this country are promotive of purity of heart, and enjoin the worship of the true God, or not. Frequently in the Vedas and other sástras of this country, the worship of many gods is enjoined as to be practised by men. In the hymns of the Rik and other Vedas, Vahni (Agni), Váyu, Sachípati (Indra) and many other gods are worshipped again and again. In a verse formerly quoted by me four kinds of gods are celebrated under the distinction of great and so forth. Thus : "*Reverence to the great gods, reverence to the lesser ; reverence to the young, reverence to the old ; we worship the gods as we are able ; may I not neglect the praise of the elder divinities.*" But from its enjoining the worship of gods who ought not to be worshipped, the collection of the hymns appears to me not to be inspired by God.

715. I will consider hereafter, to the best of my judgment, the Vedántic doctrine declared in the Upanishads of the Vedas. But first of all, the description of Brahmá, Vishnu and other gods which is to be seen in some places, in the Puránas, is to be considered. Listen to the detail given in the *Bhágavata* of the blameworthy act which Brahmá committed towards his own

daughter. Thus : *"We have heard, O Kshattriya, that Svayambhú had a passion for Vúch, his slender and enchanting daughter, who had no passion for him. The munis, his sons, headed by Maríchi, seeing their father bent on wickedness, respectfully addressed him. This that you being the Lord, (seek to do, viz : to) have sexual intercourse with your daughter, not restraining your passion, is what has never been done before you, nor will those after you do it. This, O teacher of the world, does not become even those who are glorious, by imitating whose actions men attain to felicity. Glory to that Bhágavat (the divine one i. e. Vishnu) who by his own splendour made manifest this world which is in himself :—He should uphold righteousness. Beholding his sons, the lords of creatures, thus speaking before him, the lord of the Prajápatis (lords of creatures), being ashamed abandoned his body."* (Bhágavata, 3rd book 12th section). How can that Prajapati (Brahmá) who did such an impure act, be fit to be worshipped by pure minded men? Some learned man may say that Brahmá, the doer of that blameworthy deed, is not the supreme Spirit, and hence he was subject to passion. 720. To this I would answer that Krishna who is regarded in the same Bhágavata as the supreme Spirit himself, is also said to have been disturbed with passion. It follows that Krishna in whom the full deity is said to have been incarnate, was blameable from his impure conduct. That Krishna, who did such blameworthy deeds is the supreme Spirit, can never be conceivable. But the divine origin of the Sástra in which such acts are ascribed to the supreme Spirit, cannot be maintained by good men. And God never ordained a sástra in which the worship of such gods is enjoined. 725. The young man mentioned in the illustration rightly reasoned, "This bad letter has not been sent by my pure minded father." So, too, intelligent men should argue that the sástras in which matter unworthy of God is to be seen, have not been delivered by Him.

VEDAVIDWAN SAYS :—Suka formerly removed, in the *Bhāgavata*, the objection which is now made by you regarding Krishna. Thus in the *Bhāgavata*, 10th book, 33rd section, the king said : “ *Bhagavat, the lord of the world, became in part incarnate for the establishment of virtue and repression of its opposite. How, O Brūhman, did he, the declarer, framer, and guardian of the ħulwarks of virtue, practise (what was) contrary (there-to), intercourse with other men’s wives ? With what end did the lord of the Yādus (Krishna), who had no desire ungratified, practise what was blameable ?—resolve, O ascetic, this our doubt. Suka said : The transgression of righteousness (which is) seen, and the daring acts of the gods are not to be imputed for blame, like (the action) of all-devouring fire. Let no one other than a god ever even in thought do the like ; (any one) through folly doing (so), perishes, like one who is not a Rudra tasting poison. The word of the gods is true, and sometimes their conduct (is correct) ; let a wise man practise their word which is right. They, sire, who are devoid of motive, have no benefit from good deeds in this world, nor any injury from the contrary. How much less can there be any connexion of good or evil between the lord of all creatures, whether beasts, men or gods, and those over whom he has to rule ?* ”

SATYARTHI SAYS :—The king’s doubt cannot be removed by that reasoning by which Suka endeavoured to remove it. A clear refutation of what Suka said is found in what Krishna himself is declared in the *Gītā* to have said. Thus in the 3rd chapter of the *Gītā* the 20th and following verses (are these) : “ *For Janaka and the rest attained perfection by works. You ought to act, seeking to please men. Whatever the chief practises, that the rest of the people also (practise) ; whatever example he sets, they follow. Son of Prithu, there is nothing in the three worlds I have to do, nor any thing to be obtained which I have not obtained, and yet I continue acting. If I were not to continue acting, men in all respects, O son of Prithu,* ”

*follow my steps. These men would be ruined, if I were not to act ; and I should become the author of a confusion (of castes) ; I should destroy these creatures. As the ignorant act, who are devoted to works, so let the wise man act without any devotion thereto, seeking to please mankind.”** 730. In the passage before mentioned, relating to Brahmá, extracted from the *Bhágavata*, Maríchi and the rest chiding Prajápati, say the same thing. Thus: “ *This, O teacher of the world, is not becoming even in the mighty, by following whose actions the people attain to felicity. Reverence to that Bhagavat who by his own glory manifested this world which abode in himself ; he should uphold virtue.*” So (says) the *Bhágavata*. Here, O Pandit, let it be observed that Brahmá though glorious, was reproved by Maríchi and the rest of his own sons. If Brahmá, though glorious, was blameable when he indulged his passions, how can Krishna, from being a glorious being, be entitled to abandon virtue? What the poet Kálidása, author of the *Raghuvansa*, has said, should be applied by the wise to this subject. Thus, in the *Raghuvansa* 3rd section, half of verse 43 (runs thus) : “ *Our lords who point out the pure way, do not (themselves) pursue an unclean path.*”

VEDAVIDWAN SAYS ;—How can men who are of feeble minds, know what God, whose understanding is infinite, ought, or ought not, to do?

SATYARTHI SAYS :—735. I admit that God whose depth of understanding is unfathomable, and who is omniscient, cannot be perfectly known by men. The use of those expedients which royal counsellors employ in state affairs is not comprehended by ignorant men, unskilled in politics. So too God

* In the preface to the former edition of this tract, I have acknowledged that I met with this quotation in Dr. J. Wilson's “ *Exposure of Hinduism.*”

employs many expedients of which the use cannot be understood by men. He formerly created other intelligent beings greater than man, as well as the human race, and still governs (them). The system of God's government, extending to millions of years, controuls completely all creatures in the three worlds.* 740. How can the slender understanding of short-lived men thoroughly comprehend such a great and wonderful system of government? Shortlived men desiring speedily to attain the ends for the accomplishment of which they strive cannot endure delay. But the eternal God, for the most part, brings slowly to completion the great ends which he seeks (to fulfil). For one day, O Pandit, is in His estimation equal to a thousand years, and a thousand years are regarded as equal to one day.

A man standing on the earth can perfectly perceive the form, colour, and so forth, of all the objects which are near him. 745. But, from the limitation of his vision, he cannot see the form of the whole earth with its seas, continents &c. So too shortsighted mortals cannot properly comprehend the system of government His creatures (adopted) by the Lord the ruler of the three worlds. Hence men cannot properly understand what expedients God ought to employ for the fulfilment of the ends which he desires.

From beholding the present suffering of the good and the present happiness of the wicked, astonishment arises in the mind of some. 'If God rules the world, recompensing (every one) according to (his) deeds, whence is there beheld such an

* Though modern astronomy reveals to us myriads of worlds, I consider this use of the term the *three worlds*, to be justifiable, as representing their idea of the Universe, as well as answering, in some measure, to the expressions employed by the apostles Paul and John in Philip. 2 : 10 ; and Revel. 5 : 13.

inversion of just government? 750. Whence (is it that) present happiness is not enjoyed by all good men, and present misery (suffered) by all bad men?—these and such like are their doubts. But the reflecting reply to this, ‘God is at present making trial of his creatures by a variety of pain and pleasure; but in the next world there shall be a consummation of the government of creatures; there men shall obtain the just recompense of their deeds. And, so men who are of limited understanding cannot properly comprehend what ought and ought not to be done by God, the Supreme Spirit.

Nevertheless it can be known by men, though they are of limited understanding, that there are certain actions which are unworthy of God. 755. The Creator has placed in mankind an understanding, which knows good and evil, which hates sinful deeds and delights in virtuous acts. By this discerning understanding bestowed by God, men know the wickedness of adultery and other such actions. If any man do such deeds, without doubt the good will unanimously call him depraved. It cannot, therefore, in the estimation of good men be conceivable that the holy God, assuming a human form should practise such acts. In such a grave discussion relating to God, we should always, O Pandit, without doubt, proceed with a humble mind. 760. But here I undoubtingly say that whoever calls an adulterous man, God, blasphemes God. They who think that such blameable deeds, could be practised by the supreme Spirit, do not understand his holiness. How could the God who desires the virtue and mental purity of mankind, Himself set the example of depraved conduct? And therefore, O Pandit, you who are intelligent and desirous to know the truth, ought no longer to believe in the deity of Krishna. And so the Sastras in which the divinity of Krishna is declared, must be all without doubt, of human origin.

765. As the conduct of Krishna is described in the *Purānas* as impure, so too a variety of evil practices are attributed to

Mahádeva. All the particulars of this are known to readers of the *Puráṇas*; and therefore there is no occasion for (any) description. The human origin of those Sastras, also, in which the godhead of Siva, so unholy, is asserted, is (to be) inferred. These *Puranic* authors who attributed to God such evil deeds as these, did not know His holiness. Having by their own faculties imagined a certain person of great glory possessed of human attributes, they called him God.

770. Other doctrines also are to be observed in the *Puráṇas*, on account of which their human origin is inferred. It is said in some places that the purification even of men of depraved hearts from all sin is effected by the repeating the names of gods &c. Thus in the *Vishnu dharma tantra* (it is said): "*Let a man ever and everywhere repeat the names of the discus-armed (Vishnu); no impurity (remains) in celebrating him; for he is a purifier. Hari removes sins even when invoked by evilminded persons, for fire burns, even though unwillingly touched.*"* It is also said in some places that the purification of sins is effected by mere bathing in the Ganges, by pilgrimages to holy-places &c. It is a very bad doctrine that any one without forsaking sin, and without inward purity, can obtain purification from sin. If men who do not abandon their evil ways are purified from sin, then no one will forsake sin, or strive after purity of heart. 775. It is not conceivable, O Pandit, that such a doctrine has been uttered by God who desires in men purity of heart.

VEDAVIDWAN SAYS; That which you state is not the real doctrine of the Sastras; for in other places purity of heart is frequently inculcated.

SATYARTHI SAYS: I do not at all deny, O Pandit, that purity of heart is inculcated in other places of the Sástras. But

* Wilson's Vishnu Purána, p. 210, note 13.

in the places regarding which I now make objection, purity of heart is nowhere enjoined. The purport of those passages is understood to be that purification from sin is obtained by mere repetition (of names) by bathing, &c., without inward purity. 780. It appears to me from an inspection of the passages mentioned by you and of those mentioned by me, that there is a great discrepancy between them. Perceiving such a mutual discrepancy in the Sastras, I infer from that, also, the human origin of them all.

I formerly mentioned for what reason I hold the unauthoritative character of the *munis* who declared the *Nyāya*, *Sankhya* and all the other *Darsanas*. Let us now judge, from a consideration of the doctrines of the *Darsanas*, whether they are divinely revealed or not. But let us not look to the detail of all their doctrines, but make trial of the chief (of them).

785. We must first consider whether such non-duality as is laid down by the *Vedantists* is conceivable or not. They think that there is not a multitude of souls, and that the sense of their own individuality which men have springs from delusion. Do not, O Pandit, admit this tenet of the *Vedantists*: attend to all I shall say here. He whom all persons of understanding acknowledge to be the Supreme Spirit is the intelligent creator, preserver and ruler of the universe. The nature of mankind and the qualities of objects were ordained by His will only, and in no other way. 790. Hence the natural sense of their own individuality which men have is not accidental, but constituted by the Supreme Spirit. But whatever the Supreme Spirit, the ruler of the universe does, is done for the accomplishment of some good object. That wise and infinite governor of the three worlds never does any thing useless in sport, as men do. He, the true, most excellent, holy, pure, merciful, never deludes his creatures, after the manner of men. The pleasure, pain &c. which men experience in this life, O Pandit,

are all real, appointed by the Supreme Spirit. 795. All men feel that they are distinct from others; they know 'This is my servant, that my master.' And no one thinks, 'I may do as I please, there is no one to controul me; there is no distinction between subject and sovereign.' And even if any one believed that there was no distinction between men, he would not act in the world according to his belief. And if any one were to act in conformity to such an opinion, his worldly course could not be accomplished. Accordingly even they who say the mutual distinctness of men is unreal, as long as men live on earth, this distinction of subject, sovereign &c. is felt by them. As long as a weak subject lives on earth, he cannot be freed from the power of a potent sovereign. If the sovereign seize any one and cause him to be beaten with a scourge, the man must necessarily feel great pain. But the distinction of subject and sovereign which subsists here on earth, is not appointed by men but by the Supreme Spirit, the ruler. He it is, the Lord of infinite might, the (governor) of the three worlds, who Himself has placed subjects under the controul of sovereigns. 805. Hence, O Pandit, there is no doubt that the Supreme Spirit though invisible, is Himself the lord and governor of men. The distinction, of master and servant, between the Supreme Spirit and mortals, continues unchangeable till men's death. On what ground of reason, then, is it inferred that the sense which men now have of standing in the relation of servants shall disappear in the next world? It cannot at all be proved that the government of men by the Supreme Spirit will cease in the world to come.

He who thinks he is not distinct from the Supreme Spirit, cannot worship Him aright. 810. But He to whom all men are now in subjection, should be continually worshipped by all wise men. And so, O Pandit, the above mentioned Vedantic doctrine is opposed to the proper worship of the ruler of the three worlds. But it is not credible that that doctrine from which

such dishonour arises to the Supreme Spirit should be derived from Him.

The sense of personality which exists naturally in men, is appointed for their guidance by the Supreme Spirit. The man who does not follow this sense given for his guidance, abandons through delusion the path pointed out to him by the Supreme Spirit. But he who, destitute of wisdom, thus walks in a way devised by himself, shall stumble in the darkness of error, without attaining the accomplishment of his wishes. Wherefore abandoning this doctrine of the Vedantists which originates in error, you should not doubt as to the trustworthiness of your own sense of personality.

VEDAVIDWAN SAYS : Our conversation, Sir, has now lasted for a long time ; be pleased to state concisely whatever else you wish to say.

SATYARTHI SAYS : In the *Sankhya* and in the *Nyāya* *Sāstra* a multitude of souls is maintained. Know, O Pandit, that I concur in this tenet of these systems. But the doctrine of the eternity of all souls, which is declared in them both, is in my opinion false and devoid of proof. No one can recollect, 'I existed at any time before the period of this present birth.' But if the souls of men existed before, why do they not recollect their former existence ? The eternity of souls, being thus unproved, from the absence of recollection, is not established by any other ground of reason. In my opinion no other soul in the three worlds is eternal, except only the everlasting Supreme Spirit.

The Nyāyists believe also in the eternity of atoms, and in like manner the followers of Kapila in the eternity of nature (*prakṛiti*).

But neither of these doctrines pleases me, Sir ; there is nothing eternal but God. The followers of the Nyāya and also the Vedāntists say that this world could not have been created by the Supreme Spirit from what was non-existent (i. e. from

nothing). Hence the Vedántists believe that the Supreme Spirit created the world from his own essence, that the universe is identical with Brahmá. "No; but God created the world with eternal atoms;" so say the believers in the Nyáya, opposing the Vedántists, But there appears to be a consentience of them both in this that God could not create the world from what was non-existent. But this principle which is agreed to by both, is in my judgment groundless and altogether devoid of proof. The Supreme Spirit whom all wise men regard as eternal and self-existent, is also without doubt omnipotent. But if omnipotence really belongs to Him, why could he not create the universe out of nothing? How do learned men, who are unable to measure the power of the infinite self-existent, know the limits of His power? Hence, O Pandit, no doubt should be entertained by the wise that that omnipotent (Being) was able to create the world from nothing.

And the doctrine of the Vedantists that the Supreme Spirit created the universe from his own substance, appears to me inconceivable. All the visible and tangible objects which exist throughout the world are non-spiritual and devoid of consciousness. How can the Supreme Spirit who is by nature conscious and unchangeable, be changed into the state of an unconscious, non-spiritual being?

It is held as a principle in the Nyáya and other sástras that perfection is not attained without the destruction of love and the other affections. But this doctrine appears to me to originate in error; for there is no evil in love and other affections, in themselves. Love and the other affections which exist naturally in men are appointed by the Supreme Spirit for the fulfilment of ends desired by Himself. Certain suitable objects of these affections, love and the rest, have been formed by the same God, the creator of the world. Hence there is no doubt that love and the other (affections) ought to be di-

rected by all men to their proper objects. But, Sir, the objects which attract the (affections of) love are to be pursued with more or less of love according to their difference in excellence. The objects which are most excellent are to be pursued by all men with the greatest love. But whatever other objects are naturally insignificant, are undoubtedly to be followed after with less love. For knowledge is better than wealth; and virtue is better than knowledge; and God is better than other sentient beings. Wealth therefore ought to be sought after with less love; knowledge with greater, and virtue with greater still. But God, who is the most excellent of all objects, should be sought after with the greatest love. The soul, though continually desiring numerous worldly objects, when it completely attains the enjoyment of them, does not find satisfaction. Except God there is no other object in the three worlds capable of satisfying the souls of the human race. The affections which seek God (as their object), faith, love, reverence, and others of the same kind, exist in men by nature. And God, from being distinguished by mercy, greatness, purity &c., is the supreme object of these affections, love and the rest. There is therefore no doubt that God created in men such affections, love and the rest, for His *own* service. Hence, Sir, they who direct to God the affections of love, &c., do what is pleasing to God. But those persons who are indifferent to such an excellent object, oppose the will of God,—so it appears to me. He who wishes entirely to eradicate his affections, love and the rest, becomes a self-destroyer and desires to lop off one of his members. The maimed man, whose hands &c. are cut off, cannot perform those acts of which one possessed of all his limbs is capable. So the man who employs properly the affections of love and the rest is fit for all the duty desired by God. But he who wishes to extirpate his affections, like a maimed man, is unfit to fulfil the offices desired by God. From disuse of the affections created by God, the

soul of the passionless man becomes stupified and weakened. Wherefore it is not by the extirpation of love and the other affections that men attain to the perfection they seek, but by their proper employment. As God is now the object of love and such like affections, so shall He continue in the world to come the suitable object of such affections. And not the least proof can be given that these affections shall be destroyed in the next world.

Consider without prejudice, O Pandit, all that I have argued in this our conversation. Distrusting the *Darsanas* and other *sāstras* of your own country, you should seek somewhere else for the truth.

VEDAVIDWAN SAYS :—You have today striven to the best of your ability to refute, by various arguments from reason, the *Sāstras* of this country. Though I am distressed at the refutation of the *sāstras* of my own country, I shall consider your argument. But if the *Sāstras* of this country are not worthy of credit, where shall I, perplexed in mind, obtain the true knowledge?

SATYARTHI SAYS :—If any *sāstra* be found well established by the two following proofs, it will be worthy of credit. The *Sāstras* being distinguished by good contents worthy of God,—this is held by me as its first proof. The existence of superhuman power in the promulgator of the *Sāstra*,—this I call the second proof of its authority. If any one who is the bearer of a good *sāstra* say that miraculous power is seated in him to establish its divine origin, then let him be tested. But if miraculous power be really ascertained to reside in him, then the authority of the *Sāstra* he promulgates will also be ascertained. If any such *sāstra* be found established by trust worthy books which narrate former events,—then let it be considered by the wise. And if it make manifest a way of salvation for all men, then let that *sāstra* be received by all who seek for salvation.

VEDAVIDWAN SAYS :—Do you yourself know any such sástra, authenticated by these two proofs you have mentioned ?

SATYARTHI SAYS ;—The Sástra of which Jesus Christ was formerly the promulgator is distinguished by both the proofs I mentioned. In it no matter unworthy of God is (to be) seen ; but all its contents are promotive of virtue. Jesus Christ who promulgated that Sástra on earth was possessed of superhuman power, (and) himself God. The whole series of his acts, having been seen by credible witnesses, and narrated by them, was inserted (by them) in their own books. And these books composed by them are still current, and are continually read by the adherents of the Christian religion. Jesus Christ commanded his disciples to proclaim his Sástra everywhere on the earth. There is therefore no doubt in my mind that that sástra is to be received by all men of every country. But on the day when we shall meet again, I shall tell you all the details of the Christian sástra. But now from the approach of midday, the heat of the sun has become distressing : I must go hence. Until we meet again, do you consider thoroughly the argument I have advanced. Frequently pray to God with a humble mind that He Himself may guide you in the true way. He, the merciful (One) desires to conduct all men in the true path ; He will be pleased, therefore, when He hears your prayer.

When he had thus spoken, these two learned men, having saluted each other, proceeded to their respective homes, desirous of seeing one another again.

So (concludes) the first part of (the book called) the Trial of Doctrines, entitled an examination of the Indian Sástras.

The English translation is literal, and makes no pretensions to elegance. It is intended as a help to students of Sanskrit, and also to aid any one who may wish to render the Tract into any of the other languages of India. To facilitate reference to and from the Sanskrit, every fifth Sloka is numbered.

January, 1852.

J. M.





शुद्धि पत्रं ॥

पत्रे	पंक्तौ	अशुद्धं	शुद्धं
२०	४	वादिवाद्य	वादिवादा
२६	४	अवेत्सत	अवित्सत
३३	४	२५४	२५५
३८	३०३	प्रश्नस्यते	प्रश्नस्यते
४१	७	लोको	लोके
४६	५	विष्णुः केश	विष्णुकेश
६६	१७	आहान्यः ग्रन्थ	आहान्यग्रन्थ
७२	११	विपर्ययायो	विपर्ययायः
७५	१६	वेदानुद्धि	वेदादुद्धि
८६	४	भेद	भेद
८८	८२२	सृत्यभावात्	सृत्यभावात्
८८	८३८	खीकिते	खीकिते

॥ श्री परमेश्वरो जयति ॥



अथो महापण्डितमण्डितायां

भूर्यर्थवस्तोकगणोवितायां ।

द्योमस्पृगोक्तस्यशोभितायां

सुपण्डितः कश्चिदुवास काश्चां । १ ।

स वेदविद्वान्निगमधारी

सर्वाणि शास्त्राणि विवेद सम्यक् ।

सभ्यो दयालुः सरलः स आसीद्

अपचपाती सदसदिवेकी । २ ।

वसन्तकाले विधिवत् प्रभाते

स्नानादिरीतीः स समाः समाप्य ।

गङ्गातटे पिप्पलपादपादः

सुखोपविष्टो मरुतं सिधेवे । ३ ।

तदा तु पाश्चात्यविदेशजातः

सत्यार्थिनामा सुजनो विचारी ।

अनेकदेशीयमतानुभावी

सुधार्मिकः कश्चिदुवास काश्चां । ४ ।

स आङ्गवीतीरमुपस्थितः संस्

तं वेदविदांसमुपाजगाम ।

सौजन्यहेतोः प्रथितं च बुद्ध्वा

सुप्रवृत्तापूर्वकमावभावे ॥ ५ ॥

मिथस्तबोराक्षपने प्रवृत्ते

प्रस्ताववाङ्मयविचारयुक्ते ।

श्रेष्ठे बुधौ तौ परमार्थमीशू

तमुद्दिश्यतौ समभाविषातां ॥ ६ ॥

विचारयन्तौ परमं तमर्थं

तौ भिन्नमार्गौ यदतर्कयेतां ।

तत्सर्वमाकर्ण्य विशेवतोऽहं

प्रकाशये सम्प्रति विस्तरेण ॥ ७ ॥

सत्यार्थुवाच ।

अनेकसङ्ख्यास्य अत्वा प्राग् भवतो यशः ।

इदानीं संगतिं प्राप्य भृशमाज्ञादितोऽस्म्यहं ॥ ८ ॥

स्वदेशीयेषु शास्त्रेषु पारमोऽस्ति भवानिति ।

अत्वा यौग्याकविद्याया आमुमिच्छामि विस्तरं ॥ ९ ॥

वेदविद्वानुवाच ।

देशेऽस्मिन् यानि शास्त्राणि प्रचक्षन्ति विज्ञेयतः ।

तान्येवाधीतवानस्मि यत्नतो बौवनावधि ॥ १० ॥

देवानां येन जानीयां चरित्राणि समन्ततः ।

सदर्थं सेतिहासानि पुराणान्यप्यपाठिषं ॥ ११ ॥

परन्तु ध्यायतो नित्यं विषयाणामसारतां ॥

इदानीं मम सज्जाता वेदान्ते परमा रुचिः ॥ १२ ॥

तच्छास्त्रे ब्रह्मणो ज्ञानं परमं ह्युपदिशते ॥

तद्द्वारा परमार्थश्च मुक्तिरूपोऽधिगम्यते ॥ १३ ॥

सत्याश्रुवाच ॥

भवान् यद् ऐहिकान् सर्वान् पुरुषार्थान् खचीयसः ॥

ब्रवीति तत्र जानोहि मामिकामपि सम्भतिं ॥ १४ ॥

मद्ब्रुह्मैश्वरं ज्ञानं विद्यते सर्वसत्तमं ॥

अन्येभ्यः पुरुषार्थेभ्यो निस्तारस्वातिरिच्यते ॥ १५ ॥

अतस्तद्विषये सर्वं जिज्ञासे भवतो मतं ॥

प्रमाणं तत्र यच्चास्ति तद् भवान् वक्तुमर्हति ॥ १६ ॥

शास्त्राद् विनैश्वरे ज्ञाने प्रायो दुर्निश्चये सति ॥

भवद्भिः क्रियतामादौ शास्त्रतत्त्वनिरूपणं ॥ १७ ॥

मुख्यानि यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥

कथं प्रामाण्यमेतेषां सिध्यतीति प्रकाशय ॥ १८ ॥

वेदविद्वानुवाच ॥

वेदादिसर्वशास्त्राणि निर्ययु ब्रह्मणो मुखात् ॥

इति स्पष्टं पुराणेषु ज्ञानकोषेषु कथ्यते ॥ १९ ॥

यथा भागवतस्य तृतीयस्कन्धे दादशेऽध्याये ॥

“कदापिद् ध्यायतः सृष्टुर्वेदा आसंस्तुर्मुखात्

कथं सङ्ख्याम्बहं लोकां समवेतान् यथा पुरा” ॥ ३३ ॥

पुन बंधा ॥

“ऋग्वजुःसामाथर्वाङ्मन्यन् वेदान् पूर्वादिभिर्मुखैः ॥

शस्त्रमिष्यां क्षुतिस्त्रोमं प्रावक्षितं वध्यात् क्रमात् ॥ ३७ ॥

इतिहासपुराणानि पञ्चमं वेदमीश्वरः ॥

सर्वेभ्य एव वक्त्रेभ्यः सङ्गजे सर्वदर्शनं” इति ॥ ३८ ॥

स्वयं तु यानि शास्त्राणि वदुवान् परमेश्वरः ॥

तत्रामाख्ये कथं भिन्न शंकाशेषोऽपि सम्भवेत् ॥ २० ॥

सत्यार्थवाच ॥

अर्थिप्रत्यर्थिनोः साध्यं स्वविवादे मनीषिणः ॥

विनाऽन्येन प्रमात्रेण सुविश्वास्थ्यं न जानते ॥ २१ ॥

तथैव हे महाविद्वन् शास्त्रप्रामाण्यसिद्धये ॥

शास्त्रोक्तिमन्तरा प्रायः प्रमात्रान्तरमर्हति ॥ २२ ॥

वेदादिशास्त्रमन्तारस्तदप्रामाण्यवादिभिः ॥

बौद्धादिभिः कृताः शंकाः काभिश्चिदन्ति युक्तिभिः ॥ २३ ॥

वेदविद्वानुवाच ॥

नित्यः श्रुतः सदा वेदः प्रचलत्यधुनावधि ॥

न लोके मानुषः कोऽपि स्मर्यते तस्य कारकः ॥ २४ ॥

अतस्तन्मानुषोत्पत्तेरभावादनुमायिनः ॥

तं नित्यं ब्रह्मणा प्रोक्तं सम्मन्यन्ते मनीषिणः ॥ २५ ॥

कचिद् वेदे तु कृतानि कथ्यन्ते लौकिकानि यत् ॥

न तस्मात् तस्य नित्यत्वे कापि हानिः प्रजायते ॥ २६ ॥

मनुष्यनामभिः केचिद् वेदांशाः काठकादयः ॥

प्रसिध्यन्तीत्यपि न्याय्यं नास्ति संदेहकारणं ॥ २७ ॥

यः पूर्वं यं श्रुतेरंशं विश्रुतोऽधीतवान् मुनिः ॥

सोऽग्नौ नास्मा तदीयेन ख्यातोऽ भूत् तदनन्तरं ॥ २८ ॥

तथाच पूर्वमीमांसासूत्रज्ञजैमिनि मुनिः ॥

श्रुतेः प्रामाण्यमेवाभिः साधयत्येव युक्तिभिः ॥ २९ ॥

“श्रौत्यत्तिकस्तु शब्दस्यार्थेन सम्बन्धस्तस्य

ज्ञानमुपदेशोऽव्यतिरेकस्यार्थेऽनुपलब्धे

तत् प्रमाणं वादरायणस्यानपेक्षत्वात् ॥

वेदांश्चैके सन्निकर्षं पुरवाख्याः ॥ अनित्यदर्शनाच्च ॥

उक्तान्तु शब्दपूर्वत्वम् ॥ आख्याप्रवचनात् ॥

परन्तु श्रुतिसामान्यम्” ॥

तथैवान्यानि शास्त्राणि मुनिभि र्रक्ष्यन्तो मुखात् ॥

अवाप्तानि स्वशिष्येभ्यः समार्प्यन्तीतरोत्तरं ॥ ३० ॥

इत्थं परम्पराप्राप्तो निखिलः शास्त्रतंग्रहः ॥

ब्रह्मास्यनिर्गतो दैव इति स्वीक्रियते सदा ॥ ३१ ॥

तथा च शब्दरूपेण प्रमाणेनावधारितं ॥

दैवत्वं सर्वं शास्त्राणां प्रामाण्यं चैव सिध्यति ॥ ३२ ॥

सत्यार्थवाच ॥

यावन्न वक्तुराप्तत्वमवधार्येत सर्वशः ॥

तावत् तदीरिते शब्दे न विश्वस्य मनीषिणः ॥ १३ ॥

इदानीं शास्त्रवस्तुषां मध्ये कोपि न जीवति ।

सर्वे तु प्राक्तने काले परलोकं प्रतस्त्रिये ॥ १४ ॥

अतस्तेषां परीक्षत्वात् कोऽपीदानीन्तनो जनः ।

इति ह्यमन्तरा तेषां तत्त्वं ज्ञातुं न शक्नुयात् ॥ १५ ॥

इति ह्ये न प्रतीयन्तु परीक्षामन्तरा बुधाः ।

यतः सदसतोत्पत्तिमुभयोरस्ति सम्भवः ॥ १६ ॥

पारम्पर्येण सम्प्राप्ता वज्रलाः कल्पिताः कथाः ।

संसारं प्रचलन्तीति सर्वेषां ज्ञानमोचरः ॥ १७ ॥

अनेके तत्र विश्वासमाचरन्त्यविवेकिनः ।

विचार्य बुद्धिमन्तस्तु बुध्यन्ते तदलीकृतां ॥ १८ ॥

कथाश्च याः प्रतीयन्ते सत्यमूलसमुद्भवाः ।

कदाचित् विक्रिया तासामपि सञ्जायते क्रमात् ॥ १९ ॥

निर्गच्छद् उत्साद् विमलाञ्जलस्य

स्रोतोऽस्ति सम्यक्फलहीनमादौ ।

वेगेन तत्तु प्रवहद् ऋदादेः

सन्मिश्रणाद् आविलतां प्रयाति ॥ २० ॥

तद्वत् प्रवक्तु विमलाद् मुखोत्सात्

स्वच्छानि निर्गत्य कथात्मकानि ॥

स्रोतांसि वार्त्तान्तरमिश्रणेन

मिथ्याविलानि क्रमशो भवन्ति ॥ २१ ॥

तस्माच्च वेदादिरपौरुषेयः

स ब्रह्मनिःश्वासभवोऽस्ति विद्वन् ॥

इत्यत्र देशे चलिताः प्रवादस्

तथोऽन्वतो वेति विचारणीयं ॥ ४२ ॥

वेदविद्वानुवाच ॥

यत् पूर्वतोऽद्यावधि भारतेऽस्मिन्

एतिह्यमस्मिन् विषये प्रसिद्धं ॥

अहमहं तत्र करोमि सम्यक्

चेदन्यथा वेत्ति भवान् ब्रवीतु ॥ ४३ ॥

सत्यार्थुवाच ॥

अस्मिन् गरिष्ठे विषये नितान्त

मावश्यकस्तत्त्वविनिर्णयोऽस्ति ॥

तस्मात् स्वपक्षाय ह्यमन्तरेण

चेष्टावहै सत्यविनिश्चयाय ॥ ४४ ॥

यदत्र भूयः सुविचार्य मन्ये

तत्सर्वमेतर्हि मतं वदामि ॥

यथाच भाषेऽहमनाग्रहेण

तादृक्षभावेन भवान् शृणोतु ॥ ४५ ॥

वेदविद्वानुवाच ॥

भवान् यदस्मिन् विषये ब्रवीतु

तत्सर्ववादे स्वमनो निवेश्य ॥

जीवामि पक्षायहमन्तरेव

वचाऽऽह नैवाविकृतिकारः । ३६ ।

तथाच न्यावसूत्रवृत्तौ विश्वनाथः ।

‘वादाधिकारिबन्तु तत्त्वबुभुक्षुव’ इति ।

सत्यार्थवाच ।

हे विद्वन्मन वादादौ प्रार्थनीयः परेश्वरः ।

स सत्यतत्परावाचां ह्यत्वा सत्यं ववेदिति । ३७ ।

हे एवम शान्ततामस्त सर्वज्ञानाकरेश्वर ।

अथौ सत्यार्थिनावाचां दयादृष्ट्या विनोदय । ३८ ।

सत्यस्यान्वेषणे क्षामिन् कुत साहाय्यमावयोः ।

तत्त्वं न ब्रह्मवो ब्रह्मं नीतिमप्राप्य तावर्त्ती । ३९ ।

अथाहमन वादादौ किञ्चिदन्यद् महाशय ।

तत्त्वान्वेषणमुद्दिश्य वस्तुमिच्छामि सख्यति । ४० ।

सर्वत्र दृश्यते चोक्ते विविधा मतभिन्नता ।

तन्मार्गानि जानन्ति कारयानि मनोविदः । ४१ ।

अत्रादौ मानुषी बुद्धि मितिशक्तिर्निसंगतः ।

सम्यग् ज्ञानाय गूढानां विषयाणां न कल्पते । ४२ ।

सामान्यापेक्षया येषां प्रवृत्ताः सन्ति बुद्धयः ।

भूवो विचारिका शक्तिरमीषामपि दुष्यति । ४३ ।

रागद्वेषादिभिः क्लृष्टा भूय इष्टत्वकारणात् ।

विचारस्थितिं पक्षमाश्रयन्ति बुधा अपि । ४४ ।

मया विवक्षिते भावे संशयो येन नापतेत् ।

तदर्थमत्र दास्यामि दृष्टान्तान् काञ्चन स्फुटान् ॥ ५५ ॥ यथा

वेष्टासैवादिके नाना व्यसने यो रतो युवा ॥

तद्भोगप्रतिबन्धानां दृढं देवं करोति सः ॥ ५६ ॥

शास्त्रेषु त्वीश्वरोक्तेषु व्यसनं प्रतिविध्यते ॥

घोरा च नारकी पीडा फलं तस्य प्रदिश्यते ॥ ५७ ॥

अतो निषेधमाकर्ण्य शास्त्रोक्तं व्यसनी युवा ॥

स्वभोगरोधकं शास्त्रं काममोहाद् ऋतीयते ॥ ५८ ॥

कदाचिच्चास्य चित्तान्तर्भाविन्या दुर्गतेः स्मृतिः ॥

उत्पद्यतेऽखिलां कामान् नीरसान् विदधाति च ॥ ५९ ॥

न भोगप्रतिबन्धः स्याद् नास्तिक्ये स्वीकृते सति ॥

इत्थं विचार्य सोऽनियं शास्त्रं निज्जोतुमिच्छति ॥ ६० ॥

ततः स तस्य शास्त्रस्य प्रमाणानि परीक्षितुं ॥

प्रवृत्तो निर्णयं न्याय्यं कथं कुर्याद् दुरायहात् ॥ ६१ ॥

तथा रागादिभिः कृष्टाः सुविचारणदूषकैः ॥

प्रामाणिकानि शास्त्राणि जना वर्ज्जन्ति मोहिताः ॥ ६२ ॥

पुन र्यथा ॥

दानादिकर्मभिः पापं व्यसनादि विशुध्यति ॥

इत्याद्यसन्मतादेशि शास्त्रमन्यत् प्रकल्प्यतां ॥ ६३ ॥

यतन्मतानुसारेण सुकरं पापशोधनं ॥

त्यजेयं व्यसनं कस्मादित्यन्यो सम्पटो वदेत् ॥ ६४ ॥

अतः स ईदृशे शास्त्रे प्रीत्या कामानुमन्तरि ।

प्रामाणिकत्वमेतस्य निश्चितं नाभिधाञ्छति । ६५ ।

पुन यथा ।

त्यक्त्वा मतं स्वदेशीयं यो गृह्णाति मतान्तरं ।

स प्रायशः स्वदेशीये जनैराकुप्यते भृशं । ६६ ।

मतान्तरग्रहाज्जन्यां हानिमाप्नोष्य तादृशीं ।

प्रायो मतान्तरदेवमाचरन्ति समे जनाः । ६७ ।

अतो विदेशिशस्त्राणि न पश्यन्ति कदापि ते ।

कदाचित् तानि सत्यानि विद्येरन्निति शङ्कया । ६८ ।

चेद्वा ते तानि पश्येयुस्तदा देवेभ्य मोहिताः ।

तद्दोषग्राहिणो भूत्वा सुविचारं न कुर्वन्ते । ६९ ।

दृढप्रमादसिद्धेऽपि सति शास्त्रे विदेशिनि ।

ते दार्ढ्यं तत्प्रमादस्य न गृह्णन्ति दुराग्रहात् । ७० ।

अन्यच्च यो मते तस्मिन् सत्त्वान् यौवनावधि ।

स भूरि प्रीयते तस्मिन् सहसा च न वर्ष्मति । ७१ ।

कुरूपं खं शिशुं माता यथा जानाति सुन्दरं ।

तथा ते खे मते दोषं द्रष्टुं नेच्छन्त्यसत्यपि । ७२ ।

सम्यक् प्रमादहीनेऽपि सति तस्मिन् मते निजे ।

तस्याग्रहेण क्लृष्टास्ते न बोधन्त्यप्रमादतां । ७३ ।

अतो हे विश्व तत्त्वस्य दृढया स्वीचिकीर्षया ।

उभाव् आवाप्तिसं वादमिदानीमारभावश्चै । ७४ ।

वेदविद्वानुवाच ॥

वादेशु सावधानेन भवितव्यं मनीषिणा ॥

विद्वा हि भूरवः सन्ति तत्त्वप्रामाण्यविरोधिनाः ॥ ७५ ॥

एतर्हि यद्यदेतस्मिन् विषये प्रोक्तवान् भवान् ॥

अप्येवं तत् समीचीनं तत्र मे विद्धि सम्पत्तिं ॥ ७६ ॥

अतीवावश्यकं मन्ये त्वयं तत्त्वस्य निश्चयं ॥

तत्प्रामाण्यमन्तरा ह्यग्निर्भवितुः परत्र च ॥ ७७ ॥

यदीश्वरोऽस्मादादिभ्यो ज्ञानचक्षुः प्रदत्तवान् ॥

तद्द्वारा यत्नतः कार्यं तत्त्वरत्नमवेक्ष्यम् ॥ ७८ ॥

सत्यार्थुवाच ॥

यद्यर्थं भवता प्रोक्तमेतद् वादाधिकारिणा ॥

इदानीं श्रूयतां तावद् बन्धवा कथयिष्यते ॥ ७९ ॥

अथो यच्छब्दनित्यत्वं सूत्रयामास जैमिनिः ॥

तत्र स्वीक्रियते विद्वन् गौतमस्यानुयायिभिः ॥ ८० ॥

मया शब्दस्य नित्यत्वं यद्यप्यङ्गीक्रियेत तु ॥

तथापि जातु तन्नाशं वेदप्रामाण्यसिद्धये ॥ ८१ ॥

यतश्चेच्छब्दनित्यत्वात् सिध्येद् वेदस्य नित्यता ॥

ग्रन्थानां तर्हि सर्वेषामेव सिध्येदनादिता ॥ ८२ ॥

नित्यत्वाच्चेत् वेदस्य प्रामाण्यं साधितं भवेत् ॥

प्रामाण्यं तर्हि सर्वेषां ग्रन्थानां सिद्धिमाप्नुयात् ॥ ८३ ॥

इत्थं वेदारिभिः सर्वैः आक्सिंहानुगादिभिः ॥

कृतानामपि शास्त्राणां प्रामाण्यं साधितं भवेत् । ८३ ।
 किञ्चन्यं वं भवान् वादं अतिप्रामाण्यसिद्धये ।
 इदानीमुक्तवानस्ति तथापत्तिं श्रुत्वोतु मे । ८४ ।
 आदौ वेदादिशास्त्राणां वक्ष्ये कृतान्तमादितः ।
 तत्सर्वोत्पत्तिमुद्दिश्य मतं वक्ष्यामि चात्मनः । ८५ ।
 ये ब्राह्मणादयो वंशे निवसन्त्यत्र भारते ।
 ते आर्यनामकाद् वंशात् कस्याचिज्जगदिरे पुरा । ८६ ।
 यन्मूलादुदपद्यन्त पारसीकादयोऽन्वयाः ।
 तस्मादेवार्थनामानो लोका अप्युदपत्यत । ८७ ।
 अमीषाम् एकमूलत्वं पुराकृतविचारवात् ।
 तत्तदंशीवभाषाणां सादृश्याच्चोपपद्यते । ८८ ।
 प्राचीना यावन्ती भाषा घातुनामविभक्तिषु ।
 आर्याणां भाषया तुल्या ज्ञायते संस्कृताख्यया । ८९ ।
 या बाह्वन्या विदेशीया भाषाः संस्कृतभाषया ।
 सदृशः सन्त्यहं तासां नाम वक्ष्यामि विस्तरं । ९० ।
 एतस्मिन् विषये विदन् नानाभाषाविशारदैः ।
 मनोयोगं बद्धं विद्धि बुधैराधुनिकैः कृतं । ९१ ।
 तद्विस्तरस्य जिज्ञासा भावस्ती यदि जायते ।
 तदा तद्विषयोद्देशो कोपि ग्रन्थो विलोक्यतां । ९२ ।
 किञ्चाग्नेरर्चना बद्धत् प्राचक्षद् भारते सदा ।
 तथाऽस्याः पारसीकेऽपि व्यवहारोऽभवत् पुरा । ९३ ।

आर्यानामादिभ्यो वासः क्षत्रिणं वारसिकेऽभावम् ॥

त्यक्त्वाऽमुं नीवृतं पञ्चदशी भारतमावधुः ॥ ८५ ॥

विन्धास्यानां प्रबन्धागमभवाद् अत्र भारते ॥

तेषामुपस्थितेः काश्चो विनिर्गतेषु न शक्यते ॥ ८६ ॥

समापद्यसहस्रेभ्यः निश्चिदूर्णं सप्तान्तरं ॥

तत्काणाद् अद्यपर्यन्तमतीयायेति बुध्यते ॥ ८७ ॥

ते त्वार्याः प्रथमा वासन् भारतस्य निष्पत्तिवः ॥

अनास् तद्विभवंशीयाः न्युषुः पूर्वेषु वीर्यति ॥ ८८ ॥

अमी वेदेषु कथ्यन्ते क्षत्रिणं दक्ष्यादिनामभिः ॥

तदा तैः क्षात्रभार्याणां प्रावर्त्तिवृत्तं विग्रहः ॥ ८९ ॥

यथा ऋग्वेदे ५१ सूक्ते ऽष्टमी ऋक् ॥

“विजानीह्यार्यान्येष दस्यवो वर्द्धिंश्नते रंधया शासदव्रतान् शाकी
भव यजमानस्य चोदिता विन्धेत्ता ते सधमादेषु चाकन” ॥ ८

अपिच १०३ सूक्ते तृतीया ऋक् ॥

“स जातूभर्मा अदधाव ओजः पुरो विभिन्दन्नचरदि दासीः ॥

विद्वान्विन्दस्यन्ने हेतिमस्यार्थं सहो वर्धयद्युबमिन्द्र” ॥ ३ ॥

अमी ज्ञानान्वितैर् आर्यैर् दस्यवः क्रमशो जिताः ॥ [इति ॥

स्वदेशान् प्राक्कानां स्वत्वा पर्वतादीन् समाश्रयन् ॥ १०० ॥

तेषां दक्ष्यादिलोकानां श्रेष्ठो भिक्षादिनामकः ॥

विन्धाचलादिश्रेष्ठेषु दृश्यतेऽप्यधुनावधि ॥ १०१ ॥

अन्ये तु दस्यवः पूर्वभार्याणां वशमागताः ॥

तन्मध्ये न्यूयुरन्वाभिः प्रजाभिश्च सहामिषन् ॥ १०२ ॥

आदौ ते त्वार्यवंशीया वदा भारतमाययुः ॥

तदा ते प्रथमं न्यूयुर्देशे पञ्चनदान्तिके ॥ १०३ ॥

एतत् प्राचीनमख्योक्तगानाऽर्थाणां विचारणात् ॥

विवेकिभिर्विदेशीयैः पण्डितैरनुमीयते ॥ १०४ ॥

नद्यो हि तत्प्रदेशीयाः पञ्च सिन्धुर्गदोऽपि च ॥

भूयो मन्वेषु क्षण्णन्ते यमुना च नदी तथा ॥ १०५ ॥

जयीमन्वेषु गंगा तु सङ्गन्मात्रं प्रकीर्त्यते ॥

इत्याद्यापाततः कश्चित् पञ्चाख्योच जयी बुधः ॥ १०६ ॥

यथा ऋग्वेदस्य १० मण्डले ६ अनुवाके ७ सूक्ते इत्यणक् ॥

“इमं मे गङ्गे यमुने सरस्वति” इत्यादि ॥

तस्मादार्थास्तदानीं न न्यवसन् जाङ्गवीतटे ॥

तस्यास्तु पश्चिमाश्रयां विदूरेणेति बुध्यते ॥ १०७ ॥

पश्चात्तु मानवं शास्त्रं यस्मिन् काले व्यरच्यत ॥

तदानीं नीददार्थाबामधिकं विस्तृतोऽभवत् ॥ १०८ ॥

यथा ॥ मनुसंहितायां द्वितीयेऽध्याये ॥

“सरस्वतीदृषद्वत्योर्देवनद्योर्दन्तरम् ॥

तं देवनिर्मितं देशं ब्रह्मावर्त्तं प्रचक्षते ॥ १७ ॥

तस्मिन् देशे य आचारः पारम्पर्यक्रमागतः ॥

वर्षाणां सान्तरालाणां च सदाचार उच्यते ॥ १८ ॥

कवक्षेत्रं च मत्स्याश्च पक्षाणाः शूरसेनजाः ॥

एव ब्रह्मविदेशो वै ब्रह्मावर्त्तादनन्तरः ॥ १९ ॥

हिमवदिन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि

प्रत्यगेव प्रवागाच्च मध्येदेशः प्रकीर्तितः ॥ २१ ॥

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ॥

तयोरेवान्तरं गिर्योरावर्त्तावर्त्तं विदुर्बुधाः ॥ २२ ॥”

यदा देशान्तराद् आर्या भारतेऽन्योपतस्त्रिरे ॥

तदा न तेषु वर्णानां भेदोऽभूदिति बुध्यते ॥ १०६ ॥

सर्वादिमेषु मन्त्रेषु वर्णभेदो न कथ्यते ॥

इति केचिद् विदेशीयाः प्रवदन्ति विपश्चितः ॥ ११० ॥

मन्त्राणामधिकं किञ्चित् पर्यालोचनमन्तरा ॥

एतस्य तत्त्वमन्त्रेयमित्यन्ये पण्डिता विदुः ॥ १११ ॥

यस्मिन् पुरुषसूक्ते तु वर्णवृत्तिकथोच्यते ॥

तत् सूक्तमन्यमन्त्रेभ्यो मूलं केचिद् विदुर्बुधाः ॥ ११२ ॥

स्वभावतस्तु मर्त्यानां वर्णभेदो न विद्यते ॥

इत्येतज् ज्ञायते युक्त्या प्रमाणेनापरेण च ॥ ११३ ॥

विशेषो यादृशः पश्चाद् ब्राह्मणानामजायत ॥

प्राक्काले तादृशो नासीदिति शास्त्रात् प्रतीयते ॥ ११४ ॥

यतो गार्गादयो वंशा जन्मना क्षत्रिया अपि ॥

विप्रा बभूवुरित्येतत् पुराणेष्वपि कथ्यते ॥ ११५ ॥

यथा ॥ विष्णुपुराणे ॥ ४ अंशे १६ अध्याये गद्यम् ॥

“मर्माग्निं सतो गार्गाः शैत्याः क्षोपेता दिजातवो
वभूवः ॥ ६ ॥

महावीर्यादुबध्यो नाम पुत्रोऽभूत् तस्य जन्मादुबध्युष्करिणौ
कपिश्च पुत्रत्रयमभूत् तच्च त्रितयमपि पश्चादिप्रतामुपजगाम”
॥ इति ॥

अमीचेत् क्षत्रियाः सन्तो ब्राह्मणत्वमवाप्नुवन् ॥
तदा स्वाभाविको भेदो वर्णानां मन्यते कृतः ॥ ११६ ॥
भूपाश्च प्राक्तनाः केचित् चातुर्वर्ण्यमतिष्ठिपन् ॥
यदा तज्जनयामासुरित्यपि कचिदुच्यते ॥ ११७ ॥

यथा विष्णु पुराणे ४ अंशे ८ अध्याये ॥

“वृत्समदस्य शौनकश्चातुर्वर्ण्यं प्रवर्तयितामूत्” ॥
अपिच तत्रैवाध्याये ॥ “भार्गस्य भार्गभूमिरतश्चातुर्वर्ण्यं प्रवृत्तिः”
अपिच ॥ मत्स्य पुराणे ॥

“चतुरो नियतान् वर्णान् त्वं स्थापयेति वरो ब्रह्मणा वक्ष्ये
दत्तः ॥” अपिच वायु पुराणे ॥

“पुत्रो वृत्समदस्य च शुनको यस्य शौनकः ॥
ब्राह्मणाः क्षत्रियाश्चैव वैश्याः शूद्रास्तथैव च ॥
एतस्य वंशे समुद्भूता विचित्रैः कर्मभिर्दिजाः” इति ॥
चेदाक्षया स्वया भूपाश्चातुर्वर्ण्यमतिष्ठिपन् ॥
तदा निसर्गतो नृणां वर्णभेदः कथं भवेत् ॥ ११८ ॥
अन्यच्च प्राक्तने काले स्वस्वप्राधान्यसिद्धये ॥

विश्रांतां क्षत्रियाणाञ्च कलहः सुमहानभूत् ॥ ११८ ॥

वेदस्याध्यापने स्याम वयमप्यधिकादिणः ॥

इत्येच्छन् क्षत्रियाः ख्याता विश्वामित्रादयः पुरा ॥ ११९ ॥

पैरोहित्ये विरोधश्च विश्वामित्रवशिष्ठयोः ॥

मिथो योऽभूत् तदुद्देशः ऋग्वेदे प्राप्यते स्फुटः ॥ १२० ॥

सुदासः कस्यचिद्राज्ञः पैरोहित्यमुभावमू ॥

अकार्षामिति सूक्तेभ्यस्तत्कृतेभ्यः प्रतीयते ॥ १२१ ॥

तन्नामू खखसामर्थ्यं देवतानां प्रसादने ॥

स्वाधेते खयमित्येतत् तत्र सूक्तेषु दृश्यतां ॥ १२२ ॥

यथा ॥ सप्तममण्डलस्य द्वितीयानुवाकवर्त्तिनि षोडशे सूक्ते

वशिष्ठ आह ॥

“दूरादिन्द्रमनयन्ना सुतेन तिरौ वैशन्तमतिपान्तमुग्रं ॥

पाशद्युष्यस्य वायतस्य सोमात् सुताद् इन्द्रो दृषीता वशिष्ठान्”

इत्यादिना ॥

पुनस्तत्रैव ॥ “वशिष्ठस्य स्तुवत इन्द्रो अश्रद् उरु तत्सुभ्यो

अह्नोऽद् उ लोकं ॥”

पुनः ७ म० २ अ० प्रथमे सूक्ते स एवाह ॥

“इमं नरो मरुतः सखतानु दिवोदासं न पितरं सुदासः ॥

अविष्टना पैजवनस्य केतं दूनाशं क्षत्रमजरं दुवोयु” ॥

अपिच तृतीयमण्डलस्य चतुर्थेऽनुवाके पञ्चदशसूक्ते ॥

विश्वामित्र आह ॥ “मह्यं ऋषिर्देवजा देवजूतो अस्तभात्

सिन्धुमखं वृक्षच्छाः विश्वामित्रो यद्वहत् सुदासमप्रियावत
 कुशिकेभिरिन्द्रः ॥

पुनस्तत्रैव सूक्ते ॥

“य इमे रोदसी उभे अहमिन्द्रमतुष्टं विश्वामित्रस्य रक्षति
 ब्रह्मेदं भारतं जनमिति” ॥

पुनश्चास्यैव सूक्तस्य विश्लोक्यन्तान्दृष्टोऽन्तिमाः ॥

वशिष्ठं मन्त्रकृद् यत्र विश्वामित्रोऽभिमतवान् ॥ १२४ ॥

चतस्रश्चरमास्तस्य सूक्तस्यर्चः समुद्दिश्यन् ॥

वेदानुक्रमणीकारः एतद् व्याख्यानमुक्तवान् ॥ १२५ ॥

यथा ॥ “अन्त्या अभिशापार्थास्ता वशिष्ठदेविस्थो न वशिष्ठाः
 ब्रह्मवन्तीति” ॥

अपिच तासान्दृष्टां विषये वृहद्देवतायां शौनकेनोक्तं ॥

“शतधा भिद्यते मूर्धा कीर्तनेन श्रुतेन वा ॥

तेषां बालाः प्रमीयन्ते तस्मात् तास्ता न कीर्तयेदिति” ॥

वेणादयश्च राजानो ब्राह्मणानां प्रधानतां ॥

असत्यां मेनिरे पूर्वमिति शास्त्रेषु दृश्यते ॥ १२६ ॥

प्राचीनादैतरेयाख्याद् ब्राह्मणादयमुद्धृतः ॥

दृष्टान्तः श्रूयतां विद्वन् भवता सुविचारिणा ॥ १२७ ॥

यथा ऐतरेय ब्राह्मणे ७ अध्याये ॥

“विश्वान्तरो ह सौमन्नः श्यापर्षान् परिचक्षाणो विश्वापर्षं
 यज्ञमाजग्ने ॥ तद्दानुबुध्य श्यापर्षास्तं यज्ञमाजग्मु स्ते ह

तदन्तर्वेद्यासाक्षिकिरे ॥ तान् ह दृष्ट्वा वाच यापस्य वा इमे
 कर्मणः कर्त्तार आसते पूताया वाचो वदितारो यच्छ्रु
 पर्णा इमानुत्थापतेमे मेऽन्तर्वेदिमासिषतेति तथेति तानुत्था
 पयाञ्चक्रु स्ते होत्याप्यमाना रुरविरे ये तेभ्यो भूतवीरेभ्यो
 ऽसितञ्जगाः कश्यपाणां सोमपीथमभिजिग्युः पारिक्षितस्य
 जनमेजयस्य विकश्यपे यज्ञे तैस्ते तत्र वीरवन्त आसुः कश्चित्
 सोऽस्माकास्ति वीरो य इमं सोमपीथमभिजेय्यतीति ॥
 अयमहमस्मि वो वीर इति होवाच रामो भार्गवेयो रामो
 हास भार्गवेयोऽनुचान श्यापर्णीयस्तेषां होत्तिष्ठतामुवाचापि
 नु राजन्नित्यं विदं वेदेऽप्युत्थापयन्तीति” इत्यादिना ॥

तथा वेदाधिकारेण न सन्तुष्टाश्चिरन्तगाः ॥

विप्रा राजत्वमारोढुं समैहन्तेति बुध्यते ॥ १२८ ॥

एतत् परशुरामस्य चरित्रादनुमीयते ॥

असौ हि क्षत्रियान् हत्वा ब्राह्मणेभ्यो महीं ददौ ॥ १२९ ॥

तथा च महाभारते पृथिवी कश्यपमुवाच ॥

“एतेषां पितरश्चैव तथैव च पितामहाः ॥

मदर्थं निहता युद्धे रामेणास्तिष्ठकर्मणा” इति ॥

निसर्गाद् वर्णभेदोऽस्ति जनानामत्र भारते ॥

इत्यत्र तेषु शास्त्रेषु प्रोक्तमस्ति सहस्रशः ॥ १३० ॥

मयोद्भूतानि शास्त्रात् यानि वाक्यानि सम्प्रति ॥

तद्विचाराद् दृढा शंका शास्त्रोक्ते जायते मते ॥ १३१ ॥

येनैतद्विषये विद्वन् स्फुटः स्यादाश्रयो मम ॥
 तदर्थमत्र दृष्टान्तो भवता श्रूयतामयं ॥ १३२ ॥
 यः साक्षी वादिनो निम्नः पक्षपाती च विद्यते ॥
 स सत्यं निरुते सर्वं वादिवाद्यपकारकं ॥ १३३ ॥
 परोक्षितस्वसौ साक्षी यद्यद् वाद्यपकारकं ॥
 अङ्गीकृत्यादरुच्याऽपि तत् विश्वास्यं भवेत् समं ॥ १३४ ॥
 अनेनेदं विवक्षामि ये पुराबद्धतो ऽभवन् ॥
 तेऽत्रत्यसम्प्रदायानां पक्षपातमकुर्वन् ॥ १३५ ॥
 अतो यद् यत्र कुत्रापि सम्प्रदायविरोधकं ॥
 पुराबोद्धाप्यते वाक्यं तद् विश्वासोचितं भवेत् ॥ १३६ ॥
 तथाच पूर्वमार्थेषु वर्णभेदो न सन्नपि ॥
 यत्नेन यज्वनां जज्ञे क्रमादित्यनुमीयते ॥ १३७ ॥
 यतो यो देवसेवायां विद्यायाञ्च व्यवस्यति ॥
 सर्वत्र शक्तिमाप्नोति पूजां चासौ नृणां गणः ॥ १३८ ॥
 तस्माच्च यज्वनामर्थाद् यज्ञस्तोत्रादिकारिणां ॥
 प्राधान्यं मन्तुमारेभे पुरुषैर्भिन्नकर्मभिः ॥ १३९ ॥
 पश्चात् सन्तस्तु शास्त्राणां रचका ब्राह्मणाः स्वयं ॥
 यथेष्टमात्ममाहात्म्यवर्णनं तत्र चक्रिरे ॥ १४० ॥
 इदानीं यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥
 तेषामुत्पत्तिरेकस्मिन् काले नाभूत् क्रमेण तु ॥ १४१ ॥
 परन्तु वैदिका मन्त्रा नानादेवस्तवात्मकाः ॥

शास्त्राणामादिमाः सन्ति समस्तानां न संशयः ॥ १७२ ॥

नानारूपैस्तदादित्वं प्रमाद्यैः परिचीयते ॥

वैलक्षण्येन भाषायास्तदीयाया विशेषतः ॥ १७३ ॥

यो वाणीं वैदिकीं पश्येत् संस्कृताच्चाधुनातनीं ॥

स निःशङ्कं तयो मध्ये महदन्तरमाप्नुयात् ॥ १७४ ॥

यद्यत् तयो विभक्त्यादौ वैलक्षण्यं विलोक्यते ।

तद्वाण्याः परिणामेन क्रमशः समजायत ॥ १७५ ॥

अमी चिरन्तना मन्वा व्यरच्यन्त यदा समे ॥

भाषा तदाऽऽर्थलोकानां ग्राम्याऽऽसीद् न तु संस्कृता ॥ १७६ ॥

नित्येन व्यवहारेण परिणम्य क्रमात् क्रमात् ॥

सा पाणिन्यादिभिः शेषे परिच्छिन्ने समन्ततः ॥ १७७ ॥

तत्पश्चाज्जायमानायां प्राकृतोक्तौ शनैः शनैः ॥

साधारणा जनाः सर्वे जडः संस्कृतभाषणं ॥ १७८ ॥

वाणी तु संस्कृता विज्ञैः केवलैर्भाषिता सती ॥

शास्त्रेषु रक्षिता चैव नाधिकां प्राप विक्रियां ॥ १७९ ॥

परिणामी मया यादृक् औतवाण्याः प्रकाशितः ॥

तादृक्षमन्यदेशेषु भूतं विद्धि मुहुर्मुहुः ॥ १५० ॥

प्राचीना यावनी भाषा यादृग् आद्येषु दृश्यते ॥

ग्रन्थेषु तादृगन्येषु चरमेषु न लभ्यते ॥ १५१ ॥

देशान्तरेषु सर्वेषु तादृगेव विलोक्यते ॥

कालेनाविकृता कापि लोकभाषा न विद्यते ॥ १५२ ॥

मौतेष्वमीषु मन्त्रेषु वज्रीन्द्रादिकदेवताः ॥

ह्वयन्ते सोमपानाय प्रशस्यन्ते च होतृभिः ॥ १५३ ॥

गवादिभ्यो धनं देहि जयिनं कुरु मां रथे ॥

इत्यादीच्छन्ति देवेभ्यो यष्टारः सूक्तवादिनः ॥ १५४ ॥

या देवता विशेषेण सेव्यन्ते भारतेऽधुना ॥

तासां ऋग्वेदमन्त्रेषु प्रायः कापि न नूयते ॥ १५५ ॥

रामः कृष्णो महादेवो दुर्गा काली भवान्युमा ॥

इत्येता नाभिधीयन्ते ऋषो मन्त्रेषु देवताः ॥ १५६ ॥

वेधा विष्णुश्च सूक्तेषु प्रकीर्त्यन्ते क्वचित् क्वचित् ॥

क्वचिद् रुद्राभिधानोऽपि कश्चिद् देवः प्रशस्यते ॥ १५७ ॥

तत्रासौ विष्णुशब्दस्तु ज्ञायतां सूर्यवाचकः ॥

विष्णु र्यादृक् पुराणेषु तादृक् सूक्तेषु नोच्यते ॥ १५८ ॥

कथा तस्यावताराणां कापि मन्त्रेषु नोच्यते ॥

तदीयां निखिलां वार्त्तां बुधाः पश्चादकल्पयन् ॥ १५९ ॥

वेदविद्वानुवाच ॥

इदं विचक्रमे विष्णुरित्याद्यादादृगष्टके ॥

यदुक्तं केन रूपेण समाधत्ते भवानिदं ॥ १६० ॥

यथा २२ सूक्ते षोडशादय ऋचः ॥

अतो देवा अवंतु नो यतो विष्णुर्विचक्रमे ॥ पृथिव्याः सप्त

धामभिः ॥ १६ ॥ इदं विष्णुर्विचक्रमे त्रेधा निदधे पदं ॥

समूढमस्य पांसुरे ॥ १७ ॥ त्रीणि पदा विचक्रमे विष्णुर्गोपा

अदाभ्यः ॥ अतो धर्माणि धारयन् ॥ १८ ॥ विष्णोः कर्माणि
 पश्यत यतो व्रतानि पश्यन्ते ॥ इन्द्रस्य युज्यः सखा ॥ १९ ॥
 तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ॥ दिवीव चक्षुराततं
 ॥ २० ॥ तद्विप्रासो विपन्यवो जगत्वांसः समिधते ॥ विष्णो
 र्वत्परमं पदम् ॥ २१ ॥' इति यावदृचः ॥

लोकत्रयं त्रिभि र्यत्र क्रमै र्विष्णुर्विचक्रमे ॥

तदामनावतारस्य किं नोद्देशोऽत्र लभ्यते ॥ १६१ ॥

तथा भाष्ये हि वेदार्थप्रकाशाख्ये सुकीर्तिते ॥

एतासां श्रायणाचार्यं ऋचामर्थमुदाहरत् ॥ १६२ ॥

सत्यार्थवाच ॥

समारोहो रवेरस्तस्तथा माध्याह्निकी गतिः ॥

ऋक्षेतासु विवक्ष्यन्त इत्याहु मर्मवेदिनः ॥ १६३ ॥

यथा निरुक्तभाष्यस्य दुर्गाचार्यः प्रजायकः ॥

सभाष्य एवमेतासामर्थं व्याकृतवानृचां ॥ १६४ ॥

ऋक्षान्तिमासु यद् विष्णोः परमं पदमुच्यते ॥

एतेन बोध्यते विदमर्कस्योद्धां स्थिति र्दिवि ॥ १६५ ॥

आकाशार्थेन यद् विष्णुपदशब्दः प्रसिध्यति ॥

इत्यस्मादपि मन्त्रोक्तं समाधानं दृढीकृतं ॥ १६६ ॥

तथैव ब्रह्मशब्देन बहिरस्ति विवक्षितः ॥

असौ पौराणिकाद्ब्रह्माद् ब्रह्मो भिन्नोऽस्ति वैदिकः ॥ १६७ ॥

मद्ब्रह्मैदिका मखाः पौरुषेयाः समेऽभवन् ॥

दैवी तेषां समुत्पत्तिं विचारेन्न न सिध्यति ॥ १६८ ॥
 यान् देवान् मन्त्रकर्तारः प्रित्प्रान्तान् सिधेविरे ॥
 तांस्ते प्रासादयन् यज्ञैः सृष्टतैश्चानुबन् कवैः ॥ १६९ ॥
 ये होतृभि र्वरचन्त प्रशंसयै दिवौकसा ॥
 क्त्वांस्तान् मन्त्रसूक्तादिनामभिश्चक्षते बुधाः ॥ १७० ॥
 सूक्तेषु केवली येषु परमात्मा प्रशस्यते ॥
 तान्यन्वेष्टो नवीनानि निर्णीयन्ते विचारिभिः ॥ १७१ ॥
 तस्मात् पुद्गलसूक्ताख्यं पुद्गलस्य प्रशंसनात् ॥
 सर्वादिभेषु सूक्तेषु ब्रह्मजीवं न विद्यते ॥ १७२ ॥
 अन्यानि ब्रह्मवादीनि संहितयां क्वचित् क्वचित् ॥
 सूक्तान्यस्यानि दृश्यन्ते नूतनानि तु तान्यपि ॥ १७३ ॥
 आदौ यदा मनुष्यान्नामादिमः सृष्टने पिता ॥
 तदेश्वरं यथाबुद्धिं ज्ञात्वा सम्प्रगसेवत ॥ १७४ ॥
 ऐशाओक्तकृतात् तस्य यदा सिद्धिर्न नाश तु ॥
 तदारभ्य परेशस्य ज्ञानं तस्यान्वये ऽङ्गसत् ॥ १७५ ॥
 अत्रेयन्मात्रमेतर्हि प्रसंगस्य वशाद् ब्रुवे ॥
 इतः पश्चाद् गरोत्पत्ते र्विस्तारः कथयिष्यते ॥ १७६ ॥
 यदा तु वैदिका मन्त्रा ध्यरथन्तात्र जीयति ॥
 तदानीमैश्वरं ज्ञानमतिदुष्टमविद्यत ॥ १७७ ॥
 अगन्तं केवलं नित्यं विश्वकर्तारमैश्वरं ॥
 हित्वा तदातना लोका नाना देवान् अमंसत ॥ १७८ ॥

ईदृक्षासम्मतोत्पत्तिः कया रीत्या बभूव तु ॥

इत्येतद्विषये विद्वन् विदुषोमि निजं मतं ॥ १७६ ॥

अचेतनेष्वनेकेषु पदार्थेष्वनलादिषु ॥

महाप्रतापिनी शक्तिरीश्वरेण समर्प्यते ॥ १८० ॥

महारण्यानि दह्यन्ते वह्निना दुर्धराचिषा ॥

विशालाः पादपाञ्चद्वैरुत्पाद्यन्ते च वायुभिः ॥ १८१ ॥

वेगेन स्रोतसां ग्रामा विलुप्यन्ति सर्वासिनः ॥

भूमिः सूर्यस्य रौद्रेण सट्णादिः प्रतप्यते ॥ १८२ ॥

धावाभूमी सुवर्णं द्योतयन् स्वेन तेजसा ॥

भानुर्योमाधिकारीव विभौ विक्रमते दिवि ॥ १८३ ॥

ऋतौ निरूपिते मेघा वर्षैः सिञ्चन्ति भूतलं ॥

नाना प्रसूयते शस्यं सिक्ता कृष्टा च मेदिनी ॥ १८४ ॥

इत्यादिशक्तिमालोक्य स्थितामन्यनिष्ठादिषु ॥

जनास्तान् चेतनान् प्रोचुर्देववच्च सिधेविरे ॥ १८५ ॥

अग्नेरिन्द्रस्य सूर्यस्य मरुतो वरुणस्य च ॥

देवत्वमित्यमज्ञानाद् मनुमारेभिरे जनाः ॥ १८६ ॥

महत्त्वार्भत्वभेदेन कथ्यन्ते देवताः श्रुतौ ॥

यथर्हो वक्ष्यमाणाया विचारेण प्रतीयते ॥ १८७ ॥

तथाच ऋग्वेदस्य २७ सूक्ते १३ ऋक् ॥

“नमो महश्नो नमो अर्भकेभ्यो नमो युवभ्यो नम आग्निनेभ्यः

यजाम देवान् यदि शक्याम मा व्यायसः शंसमा वक्षि
देवाः” इति ॥ १३ ॥

इमे देवा यथा सर्वे कल्पिता न च वास्तवाः ॥

तथा तत्स्तावका मन्त्राः पौरुषेया भवन्त्यमी ॥ १८८ ॥

ऋषीत्यभिस्थया स्थाता ये ये मन्त्रानकल्पयन् ॥

वेदानुक्रमजीकारस्तत्तन्नामानि भावते ॥ १८९ ॥

ऋग्वेदस्यादिमे सूक्ते विभियन्ते द्विधर्मयः ॥

पूर्वे च नूतनाच्चेति प्रोच्यन्ते मन्त्रकारिणा ॥ १९० ॥ यथा ॥

“अग्निः पूर्वभिर्ऋषिभिरीष्टो

नूतनैरुत स देवां एह वक्षति” ॥ इति ॥

पूर्वापरत्वमेतेषां यथा मन्त्रकृताम् अभूत् ॥

मन्त्राणां तद्वदुत्पत्तिं विद्वन् पूर्वापराऽभवत् ॥ १९१ ॥

एतस्यां वक्ष्यमाणायाश्च स्तोत्रस्य नूतना ॥

स्वयं तत्कारिणा विद्वन् श्रुतःशेषेन कथ्यते ॥ १९२ ॥

यथा २७ सूक्ते ४ ऋक् ॥

“इममूषु त्वमस्माकं सनिं गायत्रं नव्यासं अग्ने देवेषु
प्रवोचः” इति ॥ ४ ॥

यदा सुयोगतो राजा गृहस्थो वाऽयियक्षत ॥

तदा स सूरिणा सूक्तमुपयुक्तमधीकरत् ॥ १९३ ॥

मन्त्रास्तु भूरयो विद्वन्नेवं कार्यवशात् कृताः ॥

इत्येतत् तत्तदर्थस्य विचारेण प्रतीयते ॥ १९४ ॥

अतो नामानि भूपानां संग्रामास्वारिभिः सह ॥
 पराजयञ्च शत्रूणां भूयःसूक्तेषु कथ्यते ॥ १९५ ॥
 प्राचीनै र्यज्वभिर्मन्वा एतेऽरच्यन्त यादृशाः ॥
 तादृक्षा एव दृश्यन्ते प्रायः सर्वेऽधुनावधि ॥ १९६ ॥
 ते देवस्तुतिमात्रार्थमक्रियन्त पुरोहितैः ॥
 न कस्याप्याग्रहस्तेषु मतभेदस्य दृश्यते ॥ १९७ ॥
 यान् देवस्तुतये कुर्मो मन्वांस्ते ब्रह्मसम्भवाः ॥
 इत्येतत् तत्कृतेः काले कोपि नामंस्त मन्वहत् ॥ १९८ ॥
 अतः सभूपनामानि युद्धादीनि समानि ते ॥
 स्वकालिकानि वृत्तानि स्वीकृतसूक्तेष्वकीर्त्तयन् ॥ १९९ ॥
 यदा प्रातःप्रातः सूक्तानि बुधाः पूज्यानि मेनिरे ॥
 तदाऽन्ये ब्रह्मणोक्तानि वक्तु मारेभिरे अमात् ॥ २०० ॥
 ततश्च यानि कथ्यन्ते तत्र वृत्तानि भूभृतां ॥
 ब्रह्मोक्तिबाधनात् तानि समाधातुं चिचेष्टिरे ॥ २०१ ॥
 अर्थस्वेतादृशो विद्वन् येषु मन्वेषु दृश्यते ॥
 तेषां कदापि नित्यत्वं मन्तुं नार्हन्ति पण्डिताः ॥ २०२ ॥
 आदौ ते वैदिका मन्वा नासन् ग्रन्थेषु सञ्चिताः ॥
 मुखाङ्कुरास्तु पूर्वेषां प्राचलन्नत्र भारते ॥ २०३ ॥
 ये ये यै र्यै र्वशिष्ठाद्यैः कृता मन्वास्तु सूरिभिः ॥
 ते ते तत्तत्कुलै र्मन्वाः प्रारक्ष्यन्तेति मन्यते ॥ २०४ ॥
 ये ये मन्वा वशिष्ठेन व्यरच्यन्त पुरोधसा ॥

तांस्तान् वन्निलजा दधुः पुष्पपौष्पादयः क्रमात् ॥ २०५ ॥
 तथा यान् यान् कविर्मन्वान् विन्वामिभः प्रखीतवान् ॥
 तांस्तान् ररक्ष तदंशः तद्विद्यान्यकुलेष्वभूत् ॥ २०६ ॥
 चिरात् परम्पराप्राप्तास्ते चिरत्ना यदाऽभवन् ॥
 तदा महादरं तेषां कर्तुमारेभिरे जनाः ॥ २०७ ॥
 पदार्थः कापि यः कोऽपि प्राचीनो भुवि जायते ॥
 प्रायोऽद्भुतेन पश्यन्ति जनास्तं पूजयन्ति च ॥ २०८ ॥
 अतो यद् वैदिकान् मन्वान् लोका दैवांस्तदाऽवदन् ॥
 इत्यत्र विद्वद्यो विद्वन् न कर्त्तव्यो विचारिभिः ॥ २०९ ॥
 ये ये च प्राक्तना मन्वान् कृतवन्तः पुरोधसः ॥
 अमीषामपि दैवत्वं लोकौ मनुं प्रचक्रमे ॥ २१० ॥
 तदा जनस्मृतौ निष्ठान् विकीर्णान् यत्र कुचक्षित् ॥
 मन्वान् समयहीत् सर्वान् व्यासः पैलादिसंयुतः ॥ २११ ॥
 स मन्वयश्रणाद् हेतो र्व्यास इत्यभिधीयते ॥
 अर्थेन व्यासशब्दो हि ज्ञेयो ग्रन्थकवाचकः ॥ २१२ ॥
 कृष्यो दैपायनो नास्त्रा व्यासाणां कथ्यतेऽन्तिमः ॥
 प्रागन्ये भूरयोऽ भूवन्निति पौराणिकी कथा ॥ २१३ ॥
 एतत्तु वेदमाहात्म्यवर्द्धनाय प्रकल्पितं ॥
 तद्वार्त्ता वास्तवी विद्वन् पुराणेषु न कथ्यते ॥ २१४ ॥
 ऋगादिसंहिता व्यासः शिष्यैर्युक्तो यदाऽकरोत् ॥
 तदानीमुक्तिरार्थाणां ग्राम्या नातिष्ठदादिवत् ॥ २१५ ॥

परन्तु व्यवहारेण विदुषामुद्यमेन च ।

सा भाषा संस्कृतिं प्राप्य रूपमादत्त नूतनं ॥ २१६ ॥

यदा व्यासादयो मन्वान् अग्रथन् संहितास्वमी ।

तदाऽपि प्रायशः सर्वे मन्वाः प्रजा अवेत्सत ॥ २१७ ॥

उत्पत्तिर्युगपत् तेषां समेषां तु न बुध्यतां ।

ते काशादेः पृथक्तेन व्यरथ्यन्त शनैः शनैः ॥ २१८ ॥

मन्वेक्षु प्राक्तनैः साकमपि नूतानि कानिचित् ।

सूक्तानि मिश्रयामासुः संहिताकारिणो बुधाः ॥ २१९ ॥

सूक्तानां यददन्येषामुक्तिः प्रजा प्रकाशते ।

उक्तिः पुरुषसूक्तस्य तद्वत् प्रजा न भासते ॥ २२० ॥

तस्मात् पुरुषसूक्तं तत् संहिताद्व्यत्ययेदसि ।

प्रज्ञं नासीद् नवं त्वित्थं तदुक्तेरनुमीयते ॥ २२१ ॥

ऋगादिष्वक्षयं विद्वन् यदाव्यायचतुष्टयं ।

तदन्तर्गतमन्वाणामिदं जानीहि वर्णनम् ॥ २२२ ॥

यावन्तः सञ्चिताः सन्नि मन्वा ऋक्संहितान्तरे ।

मन्वाणां तावतां रूपमादिमं तत्र दृश्यते ॥ २२३ ॥

तान् यादृशेन रूपेण चक्रुरादौ पुरोधसः ।

ऋग्वेदे तादृशाकारास्ते दृश्यन्ते यथातथं ॥ २२४ ॥

मन्वास्तु सामनामानः सामवेदे भवन्ति ये ।

ते सन्ति प्रायशः सर्वे ऋग्वेदावयवात्मकाः ॥ २२५ ॥

ऋचस्तस्यैव वेदस्य छिन्ना भिन्नाः सदृखधा ।

उद्गाढभिः प्रबोध्यानि सावि सामानि जग्निरे । २२६ ।

मन्वाश्च ये वज्रुर्वेदे चितास्तेष्वपि भूरवः ।

ऋग्वेदावयवाः सन्ति रूपमादाव वाजुवं । २२७ ।

अथर्वसंहितामध्ये ये मन्वाः सन्ति सञ्चिताः ।

तेऽन्यत्रिवेदमन्वेभ्यो प्रावः सन्ति विश्वज्ञाः । २२८ ।

तत्रैकेऽर्थमभिप्रायार्था आत्मरक्षार्थकाः परे ।

दर्भाद्योवधवः काचित् सम्बोध्यन्ते च केषुचित् । २२९ ।

अथर्ववर्त्तिनानाथंविचारात् तस्य भूवसः ।

मन्वान् ऋग्वेदमन्वेभ्यो नूतानाञ्च विवेकिनः । २३० ।

वेदानां संहिताः सर्वाः रचिताः प्राचक्षन् यदा ।

तदानीं पण्डितास्तासां महाभ्यासमकुर्वन्त । २३१ ।

ये ये तदातनाश्चासन् सर्वोक्ता विपश्चिताः ।

त वेदव्याकृतिं कर्त्तुमारभन्त यथामति । २३२ ।

एवं व्याकरणादीनां तद्वाख्यानोपकारिणां ।

वेदांगानां समग्राणां रचना क्रमशोऽभवत् । २३३ ।

विद्याव्युत्पत्तिमन्त्रा लोकाः प्राप्य ततः क्रमात् ।

नानानिगूढवादेषु प्रारभन्त प्रवर्त्तितुं । २३४ ।

जगत् कथं समुत्पेदे किमनाद्युत सादि तत् ।

किं तस्य कोपि कर्त्ताऽस्ति कुतो विश्वं स स्रष्टवान् । २३५ ।

स किं मूर्त्तोऽस्यतामूर्त्तो गुणवानुत निर्गुणः ।

इत्यादितत्त्वजिज्ञासा विदुषां धीश्वजायत । २३६ ।

एतादृग्विषयोद्देशी वैदिकोपनिषद्ग्रन्थः ।
 समानश्रेयमुपैशक्त्या विपश्चिद्विररच्यत ॥ २३७ ॥
 प्रायः सर्वेषु सूक्तेषु ये पूज्यन्ते विशेवतः ।
 तेषां दिवौकसामाद्यो महिमा क्रमशोऽङ्गसत् ॥ २३८ ॥
 कुत्राप्युपनिषत्स्वेषां परमत्वं न मन्यते ।
 परन्तु केवलस्तत्र परमात्मा प्रशस्यते ॥ २३९ ॥
 तत्पश्चाद् विदुषां मध्ये सञ्जातायामसम्मतौ ।
 नाना मतानि देशेऽस्मिन् नाना प्राचीचरन् बुधाः ॥ २४० ॥
 एवं ह्येतानि विद्वद्भिः स्वस्वमत्यनुसारतः ।
 वेदान्तन्यायसांख्यादिदर्शनानि प्रजश्चिरे ॥ २४१ ॥
 व्यासादिकल्पितेष्वेव दर्शनेषु परस्परं ।
 महान् विपर्ययो नाना विषयेषु प्रकाशते ॥ २४२ ॥
 निमित्तं जगतो ब्रह्म तच्चोपादानकारणं ।
 तद् ब्रह्म केवलं नित्यमिति व्यासेन मन्यते ॥ २४३ ॥
 अथक्ता प्रकृतिं नित्यां परिणम्य स्वयं स्वतः ।
 संसारजनयित्रीति कपिलः सूरिरब्रवीत् ॥ २४४ ॥
 ईश्वरः कोपि नास्तीति कपिलेन प्रकल्प्यते ।
 पतञ्जलिस्तु विश्वस्य ब्रूते खटारमीश्वरं ॥ २४५ ॥
 सूक्ष्मैरनादिभिः सद्भिः परमाणुभिरीश्वरः ।
 ससर्जं विश्वमित्यादिमतं प्रोवाच गोतमः ॥ २४६ ॥
 इमे मुनीतिशब्देन प्रसिध्यन्त्यत्र भारते ।

ते खेन खेन मार्गेण जम्घां मुक्तिं वदन्ति च । २७७ ।

परन्तु जैमिनिव्यासौ विना दर्शनकारकः ।

सम्यक् प्रामाणिकः कोपि नास्तीत्यं कैश्चिदुच्यते । २७८ । यथा

“अक्षपादप्रसीते च काखादे सांख्ययोगयोः ।

त्याज्यः अतिविबुद्धोऽग्रः अतैकशरवैर्नृभिः ।

जैमिनोये च वैवासे विबुद्धांशो न कश्चन” । इति ।

अथैतत् तर्क्यते विद्वन् आम्बेदेको मुनिर्यदि ।

तदा किं आन्तरन्येषामपि नो सम्भवेदिति । २७९ ।

मुनिभ्यः कपिलादिभ्यः कथं व्यासो विशिष्यते ।

आन्तास्ते यदि तर्ह्यस्य प्रामाण्यं जायते कुतः । २८० ।

सम्यग् वेदानुसार्यस्ति जैमिनिव्यासयोर्मतम् ।

वेदप्रतीपमन्येषामिति मीमांसका विदुः । २८१ ।

परन्तु तत्र पृच्छामि ये बुधाश्चक्षिरे अतिम् ।

अमी कथं विशिष्यन्ते कपिलादिगणादिति । २८२ ।

ऋषीणां वेदवक्तृणां गणः प्रामाणिको यदि ।

प्रामाण्यं कपिलादीनां कुतस्सर्हि न सिध्यति । २८३ ।

नानाशास्त्रेषु माहात्म्यं कपिलस्य प्रशस्यते ।

पुत्रा भस्मीकृतास्तेन समरस्येति कथ्यते । २८४ ।

तथाच रामायणे बालकांडे ४१ सर्गे उक्तं ।

“अत्रा तद्वचनं तेषां कपिलो रघुनन्दन ।

रोषेण महताविष्टो हंकारमकरोत् तदा ।

ततस्तेनाप्रमेयेष्य कपिलेन महात्मना ॥

भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः” ॥ इति ॥

एतादृशे न कर्त्तव्यो रोषारोपो महामुनौ ॥

इत्येतद् वृत्तमुद्दिश्य व्यासेऽभागवतेऽब्रवीत् ॥ २५४ ॥ यथा ॥

“न साधुर्वादो मुनिकोपभर्जिता ऋषेन्द्रपुत्रा इति सत्त्वधामनि
कथं तमो रोषमयं विभाव्यते जगत्प्रविजात्मनि खे रजो भुवः ॥

यस्येरिता सांख्यमयी दृढेह नै र्यतो मुमुक्षुस्तरते दुरत्ययं ॥

भवाश्वं ऋत्युपथं विपश्चितः परात्मभूतस्य कथं पृथक्कृतिर्” इति

अत्रावधीयतां विद्वन् स्वयं व्यासश्चकार यत् ॥

तस्मिन् भागवते स्नाधा कपिलस्यास्ति कीदृशी ॥ २५६ ॥

या नैः परात्मभूतेन तेन सांख्यमयी कृता ॥

तथा नरास्तरन्तीति स्वयं व्यासेन कथ्यते ॥ २५७ ॥

मुनिः परात्मभूतोऽभूद् वस्तुतः कपिलो यदि ॥

तर्ह्यप्रामाण्यमेतस्य न्यायतः सम्भवेत् कथं ॥ २५८ ॥

पुनस्तदुक्तसांख्येन विमुक्तिर्यदि गम्यते ॥

तदा प्रामाणिकत्वेऽस्य संशयः क्रियते कुतः ॥ २५९ ॥

अतो भागवतं ये ये बुधाः प्रामाणिकं विदुः ॥

प्रामाण्यं कपिलस्यामी मन्तुमर्हन्ति सर्व्वशः ॥ २६० ॥

खे पञ्चमेऽवतारे तु भगवान् कपिलोऽभवत् ॥

प्रेषे च सांख्यमित्येतदपि भागवते स्मृतं ॥ २६१ ॥

यथा १ सूत्रे ३ अध्याये १० श्लोकः ॥

“पञ्चमः कपियो नाम सिद्धेशः कालविभूतं ॥

प्रोवाचासुर्ये सांख्यं तत्त्वग्रामविनिर्णयम्” इति ॥ २६२ ॥

प्रामाण्ये कपिलस्येत्यं शास्त्रसिद्धान्तिते सति ॥

समं प्रामाण्यमुभयोः कपिलव्यासयोर्भवेत् ॥ २६३ ॥

मुनी प्रामाण्यिकावेतौ ये प्रावर्त्तयतां मते ॥

तयोर्मध्ये विपर्ययायो महानस्तीत्यवादिषं ॥ २६४ ॥

ययोर्मध्ये तु तादृक्षो विपर्ययायः प्रकाशते ॥

तयोर्व्यर्थार्थता नैव सम्भवत्युभयोर्बुधः ॥ २६५ ॥

परन्वेकतरं विदन् तयोर्वेदान्तसांख्ययोः ॥

तत्त्वप्रतीपमित्येतत् स्वीकृत्यं न संशयः ॥ २६६ ॥

अतो यत्रोभयोः सम्यक् तयोः प्रामाण्यमुच्यते ॥

तच्छास्त्रं भ्रमशाल्यस्ति पौरुषेयञ्च सर्वशः ॥ २६७ ॥

तथाचात्रत्यशास्त्रस्य प्रामाण्ये खण्डिते सति ॥

विद्वांसस्तत्र विश्वासं कर्तुं नार्हन्ति मर्मिकाः ॥ २६८ ॥

मतानि दर्शनोक्तानि क्रमशो जज्ञिरे यथा ॥

मतं पौराणिकं तद्वद्विविधं क्रमशोऽजनि ॥ २६९ ॥

ये सूप्लबुद्धयो विज्ञा भारतेऽत्रोदपत्सत ॥

ते सांख्यन्यायवेदान्तान् स्वमत्या समकल्पयन् ॥ २७० ॥

तदूनबुद्ध्यस्त्वन्ये काव्यशक्तियुता बुधाः ॥

मतानि लोकबोधानि पुराणादिष्वकल्पयन् ॥ २७१ ॥

कश्चिन्नपीयती प्रायो नेष्यते पञ्चलक्षणे ॥ २८१ ॥

भविष्यब्रह्मवैवर्त्तनामधेयपुराणयोः ॥

अथादिवर्णनं मात्से पुराणे ह्येवमुच्यते ॥ २८२ ॥ यथा ॥

“यत्राधिकृत्य माहात्म्यमादित्यस्य चतुर्मुखः ॥

अघोरकल्पवृत्तान्तप्रसंगेन जगत्स्थितं ॥

मनवे कथयामास भूतग्रामस्य लक्ष्मं ॥

चतुर्दशसहस्राणि तथा पञ्चशतानि च ॥

भविष्यं चरितप्रायं भविष्यं तदिहोच्यते” इति ॥

पुनर्यथा ॥ “रथन्तरस्य कल्पस्य वृत्तान्तमधिकृत्य यत् ॥

सावर्णिना नारदाय कृष्णमाहात्म्यसंयुतं ॥

यत्र ब्रह्मवराहस्य चरितं वर्ण्यते मुञ्जः ॥

तदष्टादशसहस्रं ब्रह्मवैवर्त्तमुच्यते” इति ॥

इदानीं यत् पुराणान्तु भविष्याख्यमवाप्यते ॥

तदन्तःस्था भविष्योक्तिः प्रायः कापि न लभ्यते ॥ २८३ ॥

एतर्हि ब्रह्मवैवर्त्तपुराणं यच्च हस्तगं ॥

तन्न प्रोवाच सावर्णिः किन्तु नारायणो मुनिः ॥ २८४ ॥

रथन्तरस्य कल्पस्य वृत्तान्तस्तत्र नास्ति च ॥

इत्यादि वर्त्तमानस्य पुराणस्येक्षणात् स्फुटं ॥ २८५ ॥

अतो यद्यत् पुराणेषु वस्तु पूर्वमविद्यत ॥

तन्मध्ये बङ्गलं लुप्तमिति कैश्चन मन्यते ॥ २८६ ॥

चरित्रमार्थवङ्ग्यानामादिमं जघटे यथा ॥

तथा यथातथं विद्वन् पुराणादिषु नोच्यते ॥ २८७ ॥
 तद् आदिमं पुरावृत्तमादौ ग्रन्थेष्वनर्पितं ॥
 पितृणां प्रमुखात् पुत्रैः समाकर्ण्य क्रमात् क्रमात् ॥ २८८ ॥
 यत् पूर्वेषां मुखादेवं पुरावृत्तं निशम्यते ॥
 तत् प्रायो विक्रियां विद्वद्गच्छिरेण प्रगच्छति ॥ २८९ ॥
 यद् वृत्तं यौवने कोपि परवक्त्राद् निशम्यति ॥
 सर्वं तद्विस्तरं पश्चात् सम्यक् स्मर्त्तुं न शक्नोति ॥ २९० ॥
 यदाद्य वाङ्मयं प्राप्य तत्कथां विवृणोति सः ॥
 तदा स तात्त्विकीं वाक्तां विकरोति स्मृते र्भमात् ॥ २९१ ॥
 इत्थं परम्पराप्राप्ताः पुरावृत्तकथा बुध ॥
 तद्वक्त्रां स्मृते दोषाद् जायन्तेऽवृत्तमिश्रिताः ॥ २९२ ॥
 अन्यथास्थानवक्ताः पुरावृत्तप्रकीर्त्तने ॥
 अत्युक्त्या प्रायशो राज्ञामसंकुर्वन्ति सद्गुणान् ॥ २९३ ॥
 प्राचां राज्ञां चरित्राणि सूताः संसत्स्ववर्णयन् ॥
 इत्येषा सर्वदा रीतिर्भारते प्राचलत् पुरा ॥ २९४ ॥
 पूर्वेषां भूभुजां स्थावां श्रुत्वा तदंशसम्भवाः ॥
 महीपालाः प्रसीदन्ति सत्कुर्वन्ति च मागधान् ॥ २९५ ॥
 अन्यथात्यङ्गुतार्थानां चरित्राणां निशामनात् ॥
 दृढं सामान्यलोकानां जायते चित्तरञ्जनं ॥ २९६ ॥
 अतस्त्वोपाय भूपानां लोकचिद्रञ्जनाय च ॥
 अवास्तवीः कथाः सूताः पुरावृत्तेष्वभिश्चरन् ॥ २९७ ॥

इत्थं परम्पराज्ञानां सूतवर्गैश्चिरादधि ।

कथानां संहिता श्रेष्ठे विपश्चिद्विरच्यते । २८८ ।

तथा च विष्णुपुराणे उक्तं ।

“आख्यानैश्चाप्युपाख्यानैर्भाषाभिः कल्पशुद्धिभिः ।

पुराणसंहितां चक्रे पुराणार्थविशारदः ॥” इति

परन्तु संहिता यादृक् पुराणानामभूत् पुरा ।

इदानीं तादृशी विद्वन् वर्तमाना न दृश्यते । २८९ ।

शनैर्मतेषु नूलेषु जायमानेषु भारते ।

विकारो विविधस्तादृक् पुराणेष्वप्यजायत । २९० ।

इदानीं सात्त्विकादीनां प्रभेदेन त्रिधात्मकः ।

विभागः क्रियते तेषां पादमात्म्यपुराणयोः । २९१ ।

तन्मध्ये सात्त्विकानीति लक्षितानि महाशय ।

विष्णोः सर्वाणि माहात्म्यं कोत्तयन्ति विशेषतः । २९२ ।

द्वितीयस्तद्गुणो विद्वन् तामसो योऽभिधीयते ।

तदन्तरे महादेवो विशेषेण प्रशंस्यते । २९३ ।

अन्यच्च राजसाख्येषु पुराणेषु विशेषतः ।

माहात्म्यं बालकृष्णस्य देवीनां वा प्रकीर्तते । २९४ ।

तन्मध्ये केषुचिद् विष्णोः परमात्मत्वमुच्यते ।

अन्येषु परमात्मत्वं महादेवस्य कथ्यते । २९५ ।

किन्तु स्वयं तयोरेकः परमात्मेति ब्रह्मतम् ।

तत् पूर्वं भारते नासीत् क्रमशस्कूटपद्यत । २९६ ।

यदा ह्यग्न्यादिदेवानां वैदिकानां यज्ञोऽङ्गतत् ।

तदा महादरं प्रापुर्ब्रह्मविष्णुमहेश्वराः ॥ ३०७ ॥

कथं प्राधान्यमेतेषां मनुमारिभिरे जनाः ।

इत्येतत् साध्यतं सम्यग् विनिश्चितुं न शक्यते ॥ ३०८ ॥

औत्तियूपनिबल्लेकमेव विश्वस्य कारणं ।

ब्रह्मादिनामभिर्विद्वन् प्रायः सर्वत्र कथ्यते ॥ ३०९ ॥

परन्तु वस्तुतोऽप्येकं ब्रह्म ब्रह्मादिसाधने ।

अवस्थात्रयमादत्ते इति विद्मैरमन्यत ॥ ३१० ॥

मतास्तु देववत् तर्हि ब्रह्मविष्णुमहेश्वराः ।

सर्गादिसाधका मनुमारभ्यन्त बुधैस्ततः ॥ ३११ ॥

ब्रह्मा कर्ता हरिर्भर्ता संहर्ता च महेश्वरः ।

इति त्रयः परा देवाः सन्ति शास्त्रेषु कीर्तिताः ॥ ३१२ ॥

एवं रामायणे तेषां त्रयाणां महिमोच्यते ।

प्रायश्च भारते तेषां सर्वेषां दृश्यतेऽर्चना ॥ ३१३ ॥

क्रमात्तु वेधसः सेवा लोके प्रायो व्यलुप्यत ।

लोके च बलधेऽत्यन्तं महिमा हरिरुग्रयोः ॥ ३१४ ॥

पुराणपारमैरेतद् येन रूपेण साध्यते ।

सर्वं तद्विस्तारं विद्वन् मम वक्त्राद् निशामय ॥ ३१५ ॥

केचित् बुधा विदेशीया महाभारतवेदिनः ।

काञ्चित् तद्वर्तिनः खण्डान् नूतान् व्याजं विचारणात् ॥ ३१६ ॥

यत् तत्र भारते प्रायः सर्वत्र प्राप्यते मतं ।

तस्य प्रतीपमन्यत्र दृश्यतेऽन्यन्मतं क्षचित् ॥ ३१७ ॥

खड्गा मिथो विबुधायांस्ते नैकस्मिन्ननेहसि ।

कृताः पूर्वापराश्रित्यं तत्त्वैरनुमीयते ॥ ३१८ ॥

मतं तु प्राक्तनत्वेन ज्ञातं यत्र विप्रोक्ष्यते ।

स प्रलो बुध्यते खड्गो यत्र नूतनं स नूतनः ॥ ३१९ ॥

कृष्णस्य परमात्मात्वं येषु खड्गेषु कथ्यते ।

ते खड्गाः सकला नूना निर्णीयन्ते विचारिभिः ॥ ३२० ॥

यस्मादेतन्मतोद्देशो भारतेऽन्यत्र नाप्यते ।

एतच्च मतमन्येभ्यो मतेभ्यो भाति नूतनं ॥ ३२१ ॥

तस्माच्च यत्र कृष्णस्य परब्रह्मत्वमुच्यते ।

सा स्थाता भगवद्गीता नूतनाऽस्तीति बुध्यते ॥ ३२२ ॥

आदौ बुधैर्यदाऽकारि महाभारतसंहिता ।

तदा सा भगवद्गीता तदन्तं न व्यरच्यत ॥ ३२३ ॥

यदा पश्चात्तु कृष्णस्य वदधे महिमा भुवि ।

तदा गीतां बुधाः कृत्वा संहितायाममेषयन् ॥ ३२४ ॥

विष्णोश्च यत्र रामादिष्ववतारः प्रकीर्त्यते ।

रामायणस्य तं सग नूतनं केचिद् बुधा विदुः ॥ ३२५ ॥

विचारयन्तुषा विद्वन् पुरावृत्तस्य दर्शनात् ।

यद् रामकृष्णयोस्तत्त्वं प्रतिभाति तदुच्यते ॥ ३२६ ॥

अयोध्याभूमिपो रामः कश्चिदासीच्चिरन्तनः ।

प्रतापी दिग्विजेता च तत्र शंका न विद्यते ॥ ३२७ ॥

कृष्णश्च मधुरानाथः पाण्डवानां सहायतां ॥
 महायुद्धेऽकरोदित्यं पुरावृत्तात् प्रसिध्यति ॥ ३२८ ॥
 गुणैः शौर्येण वा लोके तावुभौ कीर्त्तिमापतुः ॥
 तयोर्देवत्वबुद्धिस्तु न कर्त्तव्या मनीषिभिः ॥ ३२९ ॥
 अत्युक्त्या तच्चरिणाणि कीर्त्तयन्तः कविब्रजाः ॥
 जनैः जनैस्तयोः स्थातिं लोकेऽत्यन्तमवर्द्धयन् ॥ ३३० ॥
 तयोश्च वास्तवी वार्त्ता यदा लोको विसस्मरे ॥
 तदा तौ देववद् मन्तुं मुग्धाः प्रारभिरे जनाः ॥ ३३१ ॥
 भावद् गुणी पुमान् कोऽपि वर्त्ततेऽत्र महीतले ॥
 तावत् तद्देवताबुद्धिं कर्त्तुं लोका न शक्नुयुः ॥ ३३२ ॥
 यतो मनुष्यवद् नित्यमाचरन्तं न देववत् ॥
 लोकास्तं सकलाः साक्षाद् विलोकन्ते दिने दिने ॥ ३३३ ॥
 यदा तु भूतलाक्षुप्तः परलोकं ययावसौ ॥
 तदा मिथ्याकथोत्पत्तिरमुमुद्दिश्य सम्भवेत् ॥ ३३४ ॥
 यदार्थः प्राक्तनो विद्वन् भुवि यः कोपि दृश्यते ॥
 तं लोकाः सर्वदेशीया आद्रियन्ते स्वभावतः ॥ ३३५ ॥
 प्रताश्च ये गुणैर्मर्यां लोके प्रापुर्महोन्नतिं ॥
 जनैः पश्चाद्भूवैस्तेषामादरः क्रियते महान् ॥ ३३६ ॥
 देवत्वहीनयो र्यद्वद् भारते रामकृष्णयोः ॥
 देवत्वबुद्धिरुत्पेदे तथाऽन्येषां नृणामपि ॥ ३३७ ॥
 सुरा ह्येन भूयस्सुवीरयोदृष्ववातरन् ॥

इत्यादौ कथ्यते विदन् भद्राभारतपर्वणि । ३३८ ।

चेदस्य विस्तरं विदन् स्वयं निश्चेतुमिच्छति ।

अंशावतरणाभिस्थः सर्वज्ञसिद्धिं विलोक्यतां । ३३९ ।

अन्यथातादृशव्यक्तिः सदा भारतनीदति ।

अज्ञानमात्रसम्भूता प्रपञ्चाच्च विरक्तारं । ३४० ।

सुखाते शंकराचार्यं कपिशे च महामुनौ ।

अवातारीत् स्वयं विष्णुरित्याहुः शास्त्रकारिणः । ३४१ ।

इदानीमपि देशेऽस्मिन् ननु प्रेतेषु केषुचित् ।

अपौरुषेयमाहात्म्यं लोकैरारोप्यते नृणां । ३४२ ।

मुहम्मदानुगाः केचिदेतद्देशनिवासिनः ।

पीरैतिसंज्ञया ख्याता विश्रूयन्ते क्वचित् क्वचित् । ३४३ ।

पुण्याधिक्येन ये तेषां प्रसिध्यन्त्यत्र नीदति ।

पुष्पोत्सर्गादिना तेषां लोकाः कुर्वन्ति पूजनं । ३४४ ।

शक्त्या तेषां गतासूनां रोगिसुस्थीकृतिर्भवेत् ।

इत्यादिर्महिमा तेषु निष्ठो मूर्खैर्नृणोच्यते । ३४५ ।

पूर्वावध्यद्यपर्यन्तमित्थं भारतनीदति ।

नृणां दैवीकृते मूर्ध्नि रीतिः शश्वद् विलोक्यते । ३४६ ।

पूर्वं न प्राचक्षत् पूजा केशवस्यात्र भारते ।

इत्यस्य सिद्धये विदन् प्रमाणान्तरमुच्यते । ३४७ ।

प्राग् विक्रमार्कशकादेरब्दपञ्चशतान्तरे ।

स्थिते बौद्धस्य धर्मस्य प्रारम्भे भारतेऽभवत् । ३४८ ।

धाम् यान् वेदानुगा देवान् आद्रियन्त तदातनाः ॥
 तदुद्देशस्तु बौद्धानाम् आदिसूत्रेषु लभ्यते ॥ ३४६ ॥
 हरिर्नारायणो ब्रह्मा वरुणः शंकरः शिवः ॥
 कुबेरो वासवः शक्रः कथ्यन्ते तत्र देववत् ॥ ३५० ॥
 यावन्ति त्वादिसूत्राणि बौद्धानामधुनावधि ॥
 दृष्टानि तत्र तद्द्रष्टा नाम कृष्णस्य नेक्षितं ॥ ३५१ ॥
 चेत् कृष्णस्यार्चना तस्मिन् प्राचक्षिष्यदनेहसि ॥
 तदा स किञ्च बौद्धेषु तेषु सूत्रेष्ववक्ष्यत ॥ ३५२ ॥
 अतः सूत्राख्यरच्यन्त तानि यस्मिन्ननेहसि ॥
 तदानीं विश्रुता नासीत् कृष्णपूजेति तर्क्यते ॥ ३५३ ॥
 सूत्रेष्वन्येषु बौद्धानामदृष्टेष्वधुनावधि ॥
 स्यान्नाम केशवस्योक्तमिति कश्चिद् बुधो वदेत् ॥ ३५४ ॥
 तत्राहमुत्तरं दद्यां चेदेवं मन्यते भवान् ॥
 तदा सूत्रोक्तिमन्विष्य तादृशीं दर्शयेदिति ॥ ३५५ ॥
 छान्दोग्योपनिषत्कारो बुधः कश्चिद् चिरन्तनः ॥
 कृष्णस्य देवकीसूनो घोरौ रादित्यत्वमुक्तवान् ॥ ३०६ ॥ यथा ॥
 'तद्वैतद् घोरः आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तोवाच' इत्यादि
 धरन्वस्मिन् स्थले कृष्णो देवत्वेन न कथ्यते ॥
 न वा प्रयुज्यते शब्दस्तदीयादरवाचकः ॥ ३५७ ॥
 छान्दोग्योपनिषद् यस्मिन् कालेऽकारि चिरन्तने ॥
 तदा स देवकीसूनुः ख्यातोऽभूदिति बुध्यते ॥ ३५८ ॥

तद्देवत्वस्य बुद्धिस्तु लोके न प्राचलत् तदा ।

इत्यादरार्थनिर्देशिशब्दाभावात् प्रतीयते ॥ ३५६ ॥

यदाह कृष्णमुद्दिश्य महाभारतकारकः ।

आवाभ्यां साम्प्रतं विदन् दृश्यतां तस्य विस्तरः ॥ ३६० ॥

तस्य युद्धादिकार्येषु प्रवृत्तिर्यत्र कथ्यते ।

सु तत्र मर्त्यवत् प्राय आचरन्निति वक्ष्यते ॥ ३६१ ॥

युद्धेषु स्वस्य रक्षायै शत्रूणां नाशनाय वा ।

स प्रायो दैविकीं शक्तिं प्रयुञ्जानो न दृश्यते ॥ ३६२ ॥

पुनः समासदृष्टादि नानातीर्थेषु दुष्करं ।

तपः स तप्तवानित्थं वनपर्वणि कथ्यते ॥ ३६३ ॥

पुनः स्थलेष्वनेकेषु भारते तत्र केशवः ।

ऋषिर्नारायणो ऽस्तीति प्रोक्तमस्ति महाशय ॥ ३६४ ॥

यथा कृष्णेनोक्तं ।

“त्वं चैवाहं च कोन्तेय नरनारायणौ स्मृताव्” इति ॥

पुनः शिवार्चको भूत्वा तं सखीकं प्रसाद्य च ।

कृष्णो वरानवापेत्य दानधर्मे प्रकीर्त्यते ॥ ३६५ ॥

भूयः कृष्णो हरेरंशः प्रीच्यते तत्र भारते ॥

भूयश्च परमात्मत्वं तस्य तत्रैव कथ्यते ॥ ३६६ ॥

कृष्णः कृष्णाद् हरेः केशादेकस्मादुदपद्यत ।

इत्यादौ प्रीच्यते विदन् महाभारतपर्वणि ॥ ३६७ ॥ यथा ॥

थास उवाच ।

“तैरेव साद्वन्तु ततः स देवो जगाम नारायणमप्रमेयं ।

अनन्तमथक्त्वमजं पुराणं सनातनं विश्वमनन्तरूपं ॥ ६३०६ ॥

स चापि तद्वादधात्वर्ध्वमेव ततः सर्वे संबभूवुर्दरण्यां ।

सचापि केशौ हरितदवर्धं शुक्लमेकमपरं चापि कृष्णं ॥ ७३०७ ॥

तौचापि केशौ निविशेतां यदूनां

कुले स्त्रियौ देवकीं रोहिणीं च ॥

तयोरेको बलदेवो बभूव

योऽसौ श्वेतस्तस्य देवस्य केशः ।

कृष्णो द्वितीयः केशवः सम्भूव

केशो योऽसौ वर्धतः कृष्ण उक्तः” ॥ ६३०८ ॥

यथाच भारते केशात् कृष्णस्योत्पत्तिरुच्यते ।

तथाऽऽह वैष्णवाभिस्त्रे पुराणेऽपि पराशरः ॥ ३६८ ॥ यथा

“एवं संस्तूयमानस्तु भगवान् परमेश्वरः ।

उज्जहारात्मनः केशौ सितकृष्णौ महामुने ॥

उवाच च सुरानेतौ मत्केशौ वसुधातले ॥

अवतीयं भुवो भारकृशहानिं करिष्यतः ॥

सुराश्च सकलाः स्वांशैरवतीयं महीतले ॥

कुर्वन्तु युद्धमुन्मत्तैः पूर्वोत्पन्नैर्महासुरैः ॥

ततः क्षयमशेषास्ते दैतेया धरणीतले ॥

प्रयास्यन्ति न सन्देहो मद्दृकपातविचूर्णिताः ॥

वसुदेवस्य या पत्नी देवकी देवतोपमा ।

तस्यावमृमो मर्भे मन्मथो भविता सुराः ।

अवतीर्णं च तत्रावं वंसं चातविता भुवि ।

काचनेमिसमुद्भूतमित्युक्ताऽन्तर्दधे हरिर्” इति ।

यस्यैव च देवे दिव्यः केचमाचोद्भवः कृतः ।

मीतायां तस्य ह्यस्य परमात्मत्वमुच्यते । ३६८ ।

यथा भगवद्गीतायाम् अर्जुन उवाच ।

“परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शान्तं दिव्यमादिदेवमजं विभुं ।

आञ्जनाञ्जवः सर्वे देवर्षिर्गारदक्षया ।

असितो देवको यासः स्वयं चैव ब्रवीषि मे” इति ।

यथा च भारते विद्वन्मतसाम्यं न दृश्यते ।

तथा भूयः पुराणेषु मतानात्वमीक्ष्यते । ३७० ।

तथा हि ब्रह्मवैवर्तपुराणे नूतनाऽर्चना ।

सराधानासृष्ट्यास्य विशेष्टेय प्रदिश्यते । ३७१ ।

यथा बालस्य कृष्णस्य महिमा तत्र श्रस्यते ।

तथाऽन्येषु पुराणेषु नेक्ष्यते वैष्णवादिषु । ३७२ ।

तथाच कृष्णमुद्दिश्य विविधा मतविक्रिया ।

जज्ञे शनैः शनैरित्यं भाति शास्त्रपरीक्षयात् । ३७३ ।

यत्काले यन्मतं जातं प्रचचालाच भारते ।

तदा तत्पौषकं नूनं शास्त्रं चक्रे तदेष्टुभिः । ३७४ ।

शैवानां वैष्णवानाञ्च खं खं देवं प्रशंसतां ।
 मिथो द्वेषः पुराणेषु बाह्यं भात्यथ तद् भुवे ॥ ३७५ ॥
 या दक्षयज्ञनाशस्य कथा शास्त्रेषु कथ्यते ।
 ततः प्राग् वेष्णवान् शैवा व्युत्थन्मिति बुध्यते ॥ ३७६ ॥
 विष्णोः शिवस्य वा पक्षं गृहीत्वा तत्तदर्चकाः ।
 महिम्ने स्वस्वदेवस्य पुराणादीन्यकल्ययन् ॥ ३७७ ॥
 तन्मध्ये केचिद् विष्णुः पुराणेषु प्रशस्यते ।
 आक्रोशः शिवभक्तानां क्रियते च क्वचित् क्वचित् ॥ ३७८ ॥
 चेत् पाद्मस्योत्तरं खण्डं पुराणस्य भवान् पठेत् ।
 तदा विष्णवर्चनापुष्टिमत्यन्तां तत्र वेत्स्यति ॥ ३७९ ॥
 अशेषं विष्णुपूजाया विष्णुभक्तेष्व विस्तरं ।
 तत्खण्डे पार्वतीं रुद्रो बोधयन्निति कथ्यते ॥ ३८० ॥
 समाप्ते तर्हि रुद्रेण विष्णुमाहात्म्यकीर्तने ।
 तौ पार्वतीशिवौ विष्णु मार्चतामित्यमुद्यते ॥ ३८१ ॥
 पुनर्देवत्रयस्यैको हरिरादरमर्हति ।
 इत्येकदा भृगुः प्रोचे यथा तत्रैव कथ्यते ॥ ३८२ ॥

यथा पाद्म उत्तरखण्डेऽन्तिमाध्याये भृगुरवाच ॥

“रजस्तमोगुणोद्भित्तौ विधीशनौ सरोत्तमौ ।
 शतौ मया न पूज्यौ तौ विप्राणाम्भविस्तमाः ॥
 शुद्धसत्वमयोविष्णुः कल्याणगुणसागरः ।
 नारायणः परं ब्रह्म विप्राणां दैवतं हरिर्” इति ॥

पुनर्भागवते विद्वन् स्वयं ब्रह्मा प्रजापतिः ॥

इदृक्षैर्वचनैर्विष्णुं प्रशंसन्निति कथ्यते ॥ ३८१ ॥

यथा २ स्कन्धे ६ अध्याये ॥ ब्रह्मोवाच ॥

“नाहं न यूयं यदृतां अतिं विदुः

न वामदेवः किमुतापरे सुराः ॥

तन्मायया मोहितबुद्ध्यश्विदं

विनिर्मितं चात्मसमं विचक्षहे ॥ ३६ ॥

यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः ॥

न यं विदन्ति तत्त्वेन तस्मै भगवते नमः” ॥ ३७ ॥ इत्यादिना

पुनः पद्मपुराण उत्तरखण्डे ब्रह्मोवाच ॥

“व्यापकोऽयं सदा विष्णुः परमात्मा सनातनः ॥

अनादिनिधनः श्रीमान् भूतात्मा भूतभावनः ॥

यस्मादहं हि संजातः सोऽयं विष्णुः सदावतु ॥

सोऽयं कालस्य कालो वै सोऽयं मम तु पूर्वजः” ॥

पुनर्यथा ॥ “स पिता जनिताऽस्माकं कीर्त्यते भधुसूदनः” ॥

अन्येषु लिंगकौमादिपुराणेषु महाशय ॥

तुच्छत्वेनोच्यते विष्णुः प्राधान्येन महेश्वरः ॥ ३८४ ॥

प्रधानत्वार्थमेकेद्युर्जञ्जनौ हरिवेधसौ ॥

प्रादुर्भूय महालिंगमग्निरूपमलज्जयत् ॥ ३८५ ॥

ततस्तस्मिन्माहात्म्यदर्शनाद् हरिवेधसौ ॥

महेश्वरमार्चयामित्यं पुराणे लिंग उच्यते ॥ ३८६ ॥

यथा लिङ्गपुराणस्य १७ अध्याये ॥

“आवयोश्चाभवद्युद्धं सुघोरं रोमहर्षणं ॥
 प्रलयार्णवमध्ये तु रजसावद्धवैरयोः ॥
 एतस्मिन्नन्तरे लिङ्गमभवच्चावयोः पुरः ॥
 विवादशमनार्थञ्च प्रबोधार्थञ्च भास्वरं ॥
 ज्वालामालासहस्राण्यं कालानलशतोपमं ॥
 क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितं ॥
 अनौपम्यमनिर्देश्यमव्यक्तं विश्वसम्भवं ॥
 तस्य ज्वालासहस्रेण मोहितो भगवान् हरिः ॥
 मोहितं प्राह मामत्र परीक्षावोभिसम्भवं ॥
 अधो गमिष्याम्यनलस्तम्भस्यानपमस्य च ॥
 भवानूर्ध्वं प्रयत्नेन गन्तुमहति सत्वर ॥
 एवं व्याहृत्य विश्वात्मा स्वरूपमकरोत्तदा ॥
 वाराहमहमप्येवं हंसत्वं प्राप्तवान् सुराः ॥
 एवं वर्षसहस्रन्तु त्वरन्विष्णु रधो गतः ॥
 नापश्यदल्पमप्यस्य मूलं लिङ्गस्य शूकरः ॥
 तावत् कालं गतोऽत्यूर्ध्वं महमप्यरिसूदनाः ॥
 सत्वरं सर्वयत्नेन तस्यान्तं ज्ञातुमिच्छया ॥
 आन्तो न दृष्ट्वा तस्यान्तमहङ्गालादधोगतः ॥
 तथैव भगवान्विष्णुः आन्तः सखस्तलोचनः ॥
 सर्वदेवभवस्तूर्णमुत्थितः स महावपः ॥

समागतो मया सार्द्धं प्रक्षिपत्य भवान्मुहुः ॥
 मायया मोहितः शम्भोस्तस्यैव संविप्रमानसः ॥
 पृकृतः पार्श्वतश्चैव चायतः परमेश्वरं ॥
 प्रक्षिपत्य मया सार्द्धं सस्फार किमिदं त्विति ॥
 तदा समभवत्तत्र सनादं शब्दलक्षणं ॥
 ओं ओमिति सुरश्रेष्ठाः सुवृत्तं भुतलक्षणं ॥
 किमिदं त्विति सखिन्ध मया तिष्ठन्महाखनं ॥
 लिङ्गस्य दक्षिणे भागे तदापश्यत् सनातनम्” इत्यादि ॥

पुनर्वथा ॥

“पञ्चमखं तथा लब्ध्वा जजाप भगवान् हरिः ॥
 अथ दृष्ट्वा कलावर्त्मं ऋग्यजुःसामलक्षणं ॥
 ईशानमीशमुकुटं पुरुषाख्यं पुरातनं ॥
 अधोरद्वयं हृद्यं वामगुह्यं सदाशिवं ॥
 सद्यपादं महादेवं महाभोगीन्द्रभूषणं ॥
 विश्वतः पादवदनं विश्वतोद्दिकरं हरं ॥
 ब्रह्मबोधिपतिं सर्गस्थितिसंहारकारणं ॥
 तुलाय पुनरिष्टाभिर्वाग्भिर्वदनमोश्वरम्” इति ॥
 पुनः पुराणकर्तारः स्वस्वदेवानुरोधिनः ॥
 मिथो भेदेन कुर्वन्ति तत्तदालम्बवर्णनं ॥ ३८७ ॥
 वैकुण्ठमन्यलोकेभ्य ऊर्ध्वं वर्त्तीति वैष्णवः ॥
 पुराणकारकः पाद्मे पुराणे समुदाहरत् ॥ ३८८ ॥

पुनश्च ब्रह्मवैवर्तपुराणे द्रष्टव्यतत्परे ।

गोलोक एव लोकानां मध्ये ऊर्ध्वतमः स्मृतः ॥ ३८६ ॥

परन्तु शैवयो विदन् शिवकर्मपुराणयोः ।

ऊर्ध्वस्थः सर्वलोकेषु ब्रह्मलोक इतीर्यते ॥ ३८७ ॥

शैवानां वैष्णवानाञ्च मिथो योऽस्ति विपर्ययः ।

अथ तत्साधकै र्वाक्यैः स हि लोके प्रसिध्यति ॥ ३८८ ॥

वत् केवाचित् पुराणानां नवीनत्वमवादिषं ।

एतस्य सिद्धये विदन् प्रमाणात्तरमुच्यते ॥ ३८९ ॥

वाराणस्यादितीर्थानां महिमा यत्र कीर्तितः ।

पुराणेष्वीदृशाः खण्डा विचोष्यन्ते सुभूरयः ॥ ३९० ॥

येषां तु तत्र तीर्थानां नागा माहात्म्यमुच्यते ।

नूतानि कानिचित्तेवामिति हस्तविदो विदुः ॥ ३९१ ॥

परन्तु येषु नूतानां तीर्थानां महिमा स्मृतः ।

अमी पौराणिकाः खण्डा नूताः स्युरिति सिध्यति ॥ ३९२ ॥

वद् उत्पत्तेऽस्ति सुख्यातं जगन्नाथस्य मन्दिरं ।

आ तस्य निर्मितेः प्रायः षट्शताब्दान्तरं गतं ॥ ३९३ ॥

तदीयनिर्मितेः कालो यो निर्णीतस्तथा मया ।

स वाक्याद् ग्रन्थकारस्य विश्वासस्य प्रतीयते ॥ ३९४ ॥

तीर्थानामुत्पत्तस्थानां महिमा यत्र शस्यते ।

तत्रैतन्मन्दिरं ब्राह्मे पुराणे परिकीर्तितं ॥ ३९५ ॥

अतस्तत्कीर्तनाद् विदन् मन्दिरस्य हृतेरनु ।

तदादिनः पुराणस्य कृति भूतेति बुध्यते ॥ ३६६ ॥

श्रीरंगव्यंकटाद्रिस्थदेवमन्दिरकीर्तनात् ॥

तथा पादस्य नूत्रत्वं पुराणस्य प्रतीयते ॥ ३०० ॥

ये ये खण्डाः पुराणेषु दृश्यन्ते तीर्थश्रसकाः ॥

तदुत्पत्तिः प्रकारेण वक्ष्यमाणेन मन्यते ॥ ३०१ ॥

सुख्यातिं स्वस्वतीर्थस्य सदा तीर्थपुरोधसः ॥

यत्नेन वर्द्धयन्तीति श्लोके सर्वत्र दृश्यते ॥ ३०२ ॥

यदा कस्यापि तीर्थस्य कीर्त्तिरेवमवर्द्धत ॥

तदा तत्पोधकः खण्डः पुराणान्तरमेत्यत ॥ ३०३ ॥

किञ्चामुकेऽमुको देवः स्थाने प्रादुरभूदिति ॥

तस्थानपुण्यतासिद्ध्यै प्राकल्प्यन्त कथा बुधैः ॥ ३०४ ॥

अन्यच्च भारतात् पश्चादभूद् भागवतं कृतं ॥

इत्येतत् सूचयत्येषा कथा भागवतोदिता ॥ ३०५ ॥

कृत्वा श्रुद्रादिबोधाय महाभारतसंहितां ॥

तथा सम्यङ् न सन्तुष्य व्यासस्त्रिन्ताकुलोऽभवत् ॥ ३०६ ॥

दिवस्ततोऽवच्छेदेन विज्ञप्तो नारदेन सः ॥

पुनर्भागवतं चक्रे इति भागवते स्मृतं ॥ ३०७ ॥

यथा भागवते १ स्कन्धे ४ अध्याय उत्तमं ॥

“इति भारतमाख्यानं कृपया मुनिना कृतं ॥ १५ ॥

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ॥

सर्वात्मकेनापि यदा नातुष्यद्द्वयं ततः ॥ १६ ॥

नातिप्रसीदद्दुदयः सरस्वत्यास्तटे शुचौ ॥

वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मविद्” इति ॥ १७ ॥

तस्माच्च भारतीत्युक्तेः पश्चाद् भागवतोद्भवः ॥

बभूवेत्येवमाभाति स्वयं भागवतोक्तितः ॥ ४०८ ॥

वस्तुतो वोपदेवेन मुग्धबोधात्यकारिणा ॥

कृतं भागवतं केचिदाङ्गरचत्यपण्डिताः ॥ ४०९ ॥

इत्यादिकेन रूपेण पुराणानां परीक्षणात् ॥

तेषां पूर्वापरोत्यत्तिरप्रामाण्यं च सिध्यति ॥ ४१० ॥

पुराणकारिणे यस्मै मतं यादृगरोचत ॥

स तत्पुष्टिं स्वया बुद्ध्या पुराणे खल्लतेऽकरोत् ॥ ४११ ॥

केचित् पुराणकर्त्तारः स्वमतस्याग्रहं दृढं ॥

कुर्वाणाः परशास्त्राणामपि कुर्वन्ति दूषणं ॥ ४१२ ॥

तन्मध्ये ब्रह्मवैवर्त्तपुराणस्य प्रणायकः ॥

वेदादिसर्वशास्त्राणां भ्रमशीलत्वमुक्तवान् ॥ ४१३ ॥

यथा ब्रह्मवैवर्त्तपुराणस्य प्रारम्भवर्त्तिश्लोकाः ॥

“भगवन् यत् त्वया पूर्वं ज्ञातं सर्वमभीक्षितं ॥

सारभूतं पुराणेषु ब्रह्मवैवर्त्तमुत्तमम् ॥

पुराणोपपुराणानां वेदानां भ्रमभञ्जनम् ॥

हरिभक्तिप्रदं सर्वं तत्त्वज्ञानविवर्द्धकं ॥

कामिनां कामदं चेदं मुमुक्षूणाञ्च मोक्षदम् ॥

भक्तिप्रदं वैष्णवानां कल्पवृक्षस्वरूपकम्” इति ॥

मतान्येतर्हि भूरीषि शास्त्रासिद्धानि भारते ॥
 सामान्यपुरुषेष्टानि प्रचलन्तीति दृश्यते ॥ ४१४ ॥
 तन्मध्ये कानिचिद् विद्वन् शास्त्राच्चैरन्यवर्णजैः ॥
 जनैः प्रवर्तितान्यासन्निति लोके प्रसिध्यति ॥ ४१५ ॥
 शास्त्रासिद्धानि नूत्रानि खानि खानि मतानि ते ॥
 स्वमत्या कल्पयामासुरिति नास्त्यत्र संशयः ॥ ४१६ ॥
 स्वमत्याऽऽधुनिका लोकाः कल्पयन्ति पथो यथा ॥
 तथाऽग्रे शास्त्रकर्त्तारः पथो नूत्रानकल्पयन् ॥ ४१७ ॥
 मतं वेदत्यजो बौद्धा नूत्रं यद्वदकल्पयन् ॥
 स्वमत्या मतबाहुल्यं चक्रुर्वेददृष्टस्तथा ॥ ४१८ ॥
 चैतन्यो वल्लभाचार्यस्तथारामानुजादयः ॥
 सर्वे मतानि नूत्रानि स्वया प्रवर्त्तयन् धिया ॥ ४१९ ॥
 वर्षर्त्तावुर्वरा यद्वद् नाना सूते तृणादिकं ॥
 तथैवात्रत्यविद्वद्भी नानाशास्त्रप्रसूरभूत् ॥ ४२० ॥
 आद्यासानेहसो विद्वन्नद्य यावत् कदापि न ॥
 शास्त्राणां कल्पने बुद्धिर्विरराम विपश्चितां ॥ ४२१ ॥
 केचिद् निगूढतर्केषु तत्पराः सूक्ष्मबुद्धयः ॥
 षड्दर्शनादिशास्त्राणि विज्ञबोधान्यकल्पयन् ॥ ४२२ ॥
 अन्ये तु देवसेवायां प्रीयमाणा विपश्चितः ॥
 पुराणादीनि देवानां प्रशंसार्थमकुर्वत ॥ ४२३ ॥
 तच्छास्त्रापौरुषेयत्वसाधनार्थं महाशय ॥

मया प्रमाणांशोऽपि तद्विचारान्न लभ्यते ॥ ४२४ ॥
 स्वमत्या सुधियोऽत्रत्याः सर्वशास्त्राणि चक्रिरे ॥
 इत्यस्य साधकं विद्वन् प्रमाणान्तरमुच्यते ॥ ४२५ ॥
 पुरा ज्योतिर्विदोऽत्रत्याः पेशला भास्करादयः ॥
 सिद्धान्तनामकान् ग्रन्थान् स्वविद्यायामकल्पयन् ॥ ४२६ ॥
 मतानि तत्र ते खानि खानि प्रोच्य यथामति ॥
 तत्तत्सिद्धायचेष्टन्त प्रमाणै र्युक्तिरूपिभिः ॥ ४२७ ॥
 मिथो विपर्ययस्तेषु नानारूपो विलोक्यते ॥
 एकोऽन्यस्य यथाशक्ति मतं खण्डितुमीहते ॥ ४२८ ॥
 यत् साम्प्रतं विदेशीया बुधा भावर्त्तनात्मकं ॥
 मतं धरन्ति तत् पूर्वमार्थभट्टोऽप्यमन्यत ॥ ४२९ ॥ यथा ॥
 “भपञ्जरः स्थिरो भूरेवावृत्यावृत्य प्रातिदैवसिकौ
 उदयास्तमयौ सम्पादयति नक्षत्रग्रहाणाम्” इति ॥
 असौ तु यन्मतं तथ्यं स्वमत्या निरधारयत् ॥
 तद् ब्रह्मगुप्तनामाऽन्यो बुधः खण्डितुमैहत ॥ ४३० ॥
 भूम्याकारप्रमाणादिविषये भास्करादयः ॥
 नाना मतानि शास्त्रोक्तिविपरीतान्यतिष्ठिपन् ॥ ४३१ ॥
 कूर्मस्य एष्टगा किंवा शेषाधारवती मही ॥
 इत्याद्यविद्यया प्रोचुः पञ्चलक्षणकारिणः ॥ ४३२ ॥
 स्वमत्या तु प्रमाणेष्वुक्तत्वमन्विष्य भास्करः ॥
 वसुधरां निराधारां गोलाकाराञ्च भाषते ॥ ४३३ ॥ यथा ॥

“भूमेः पिबः शशाङ्ककविरविकुञ्ज्याकिं नक्षत्रकक्षा
 वृत्तैर्वृत्तो वृतः सन् वृद्धनिलसलिलस्योमतेजोमयोऽयं ।
 नान्याधारः स्वशक्त्यैव विवति नियतं तिष्ठति” इत्यादिना ।
 अपिच । “मूर्त्तौ धर्त्ता चेद् धरित्र्यास्तदन्यस्तस्याप्यन्योस्यैवम
 ज्ञानवस्था ।

अन्ये कस्या चेत् स्वशक्तिः किमाद्ये किमो भूमिर्” इत्यादिना ।
 शास्त्रोक्तिं गंक्षितोद्देशे उपपत्तिमती न चेत् ।

तदा प्रामाणिकी न स्यादित्यसौ भास्करोऽवदत् ॥ ४३४ ॥

यथा ॥ ‘अत्र गणितस्तन्मे उपपत्तिमानेवाग्रमः प्रमाणम्’ इति ।

ते भास्करादयः स्वस्या विद्यायाः पौरुषेयतां ॥

स्त्रीचक्रं ब्रह्मनिःश्वासात् तदुत्पत्तिश्च नोचिरे ॥ ४३५ ॥

नानासूक्ष्मार्थपूर्णानां सिद्धान्तानां विचारणात् ॥

तत्कर्त्तृणां धियां शक्तिः सूक्ष्मता च प्रतीयते ॥ ४३६ ॥

चेत् तादृक्शास्त्रकृत्यर्थं प्राग् विद्वद्भिरकल्पत ॥

तदा कथं न सांख्यादिकृतयेऽपि क्षमाऽभवत् ॥ ४३७ ॥

सिद्धान्तकल्पने शक्ता चेदासीत् पौरुषी मतिः ॥

तदा कथं न कल्पेत दर्शनादिप्रणीतये ॥ ४३८ ॥

सिद्धान्तवर्तिनी विद्या यथा गम्या नृणां धिया ॥

मतानि दर्शनोक्तानि तथा गम्यान्यसंश्वं ॥ ४३९ ॥

यदि स्युः पौरुषेयाणि दर्शनानि तदा कुतः ॥

न ता दृश्यद्य जायन्ते इति कश्चित् सुधीर्वदेत् ॥ ४४० ॥

तत्राहमुत्तरं दद्यां नवविद्याप्रकल्पने ॥

इदानीं सुधियोऽजत्याः प्रायो बुद्धिं न युञ्जते ॥ ४४१ ॥

यत् प्रज्ञाः शास्त्रकर्तारः प्रोचुस्तस्य परीक्षणं ॥

अकृत्वा प्रायशो विज्ञाः स्वीकुर्वन्त्यधुनातनाः ॥ ४४२ ॥

पूर्वं त्वेतादृशं नासीद् महता साहसेन हि ॥

चिरज्ञाः पण्डितास्तत्त्वनिर्णयाय चिचेष्टिरे ॥ ४४३ ॥

वैदान्तिकादयः केचित् परमार्थपरायणाः ॥

तत्रात्यै तत्त्वबाहुल्यं स्वस्वधौभिरकल्पयन् ॥ ४४४ ॥

अन्ये भूज्योतिरादीनां कृष्टास्तत्त्वबभूवुः ॥

परीष्टिपूर्वकं ज्योतिरादिविद्यां विनिर्ममुः ॥ ४४५ ॥

यथा च भारते विज्ञा दर्शनादीनि चक्रिरे ॥

तथा सूक्ष्मेषु तर्केषु प्रावर्तन्त विदेशिनः ॥ ४४६ ॥

‘सर्वज्ञा यवना राजन् शूराश्चैव विशेषतः’ ॥

इत्येषा यवनस्त्राघा महाभारत उच्यते ॥ ४४७ ॥

ये सन्त्येतर्हि देशेऽस्मिन् मुसलमानेति विश्रुताः ॥

तेभ्यश्चिरन्तनान् विद्धि यवनान् मदुदाहृतान् ॥ ४४८ ॥

ते पूर्वं यवनाः काव्ये साहित्ये च कलासु च ॥

अतीव पेशला भूत्वा विश्रूयन्ते महीतले ॥ ४४९ ॥

विश्वोत्पत्त्यादितत्त्वञ्च जिज्ञासन्तो मनोविषयः ॥

नानामतानि तत्रत्यास्तदुद्देशीन्यकल्पयन् ॥ ४५० ॥

ते ग्रन्थान् परमात्मादिविषये यानकुर्वन्त ॥

तन्मध्ये भूरुजो लोके प्रचक्षन्धुनावधि । ४५१ ॥
 तद्गुह्यालोकनात् तेषां विदुषां तत्त्वमार्गजे ।
 मतेरत्यन्तगाम्भीर्थं सुख्याता च प्रवीयते । ४५२ ॥
 तन्मध्येऽरिस्तित्वात्सो विबुधो लोकविभुतः ।
 आग्नीष्टिष्वादिविद्यासु नाना ग्रन्थान् प्रकीतवान् । ४५३ ॥
 यः कोपि तत्कृतान् ग्रन्थान् ज्ञानदृष्ट्या विश्लोकयेत् ।
 अमुं स गौतमादिभ्यो न्यूनं मन्तुं न शक्नुवात् । ४५४ ॥
 परन्त्वरिस्तित्वाद्या यवना विबुधाः समे ।
 स्तां विद्यां स्वीयधीजातां प्रोचु न त्वीश्वरोद्भवा । ४५५ ॥
 अमीषां सुधिषां ज्ञानं पौरुषेयमभूद् यदि ।
 कुतः स्याद् गौतमादीनां ज्ञानस्यापौरुषेयता । ४५६ ॥
 इत्यादितर्कबाद् विदन् ब्राह्मणां गौतमादिभिः ।
 प्रोक्तानां पौरुषेयत्वं निःसन्देहं निगम्यते । ४५७ ॥
 नानादेवार्चना यद् भारते दृश्यतेऽधुना ।
 तथैवामीषु पूर्वेषु प्राचलद् यवनेष्वपि । ४५८ ॥
 धुनामकादिकान् देवान् देवी र्हेरादिनामिकाः ।
 प्रकल्प्य ते स्वया बुद्ध्या ज्ञान्तस्त्वान्ताः सिधेविरे । ४५९ ॥
 मते तु नूतने पश्चात् तद्देशे विस्तृते सति ।
 ते सर्वे यवनाः श्रेष्ठे मिथ्यादेवार्चनां जडः । ४६० ॥
 इदानीं ज्ञापि सुख्याते यवने तत्र नीदति ।
 तत्रत्यप्रत्नदेवानां पूजाशेषोऽपि नेक्ष्यते । ४६१ ॥

विकीर्णस्तु क्षचित् तत्र शून्यानां देवसङ्घनां ।
 भग्नाः क्षत्त्रमादयः खण्डा विलोक्यन्ते ऽधुनावधि ॥ ४६२ ॥
 ये भारतीयशास्त्राणां ज्ञायते पौरुषेयता ।
 प्रोक्तानां तत्प्रमाणानामुपसंहार उच्यते ॥ ४६३ ॥
 कश्चित् परेश्वरोऽस्तीति विदुर्मर्त्याः स्वभावतः ।
 तत्सृष्टविष्टपालोकाद् महिमा चास्य बुध्यते ॥ ४६४ ॥
 यदा पिता मनुष्याणामादिमः सङ्गजे नरः ।
 तदा स ईश्वरं सम्यगज्ञासीद् मितधीरपि ॥ ४६५ ॥
 यस्मिन् काले तु सोऽभ्यक्ष्यदीश्वराच्चाविलम्बनात् ।
 तत्पश्चादीश्वरज्ञानं क्रमात् तस्यान्वयेऽङ्गसत् ॥ ४६६ ॥
 यत्काले चार्थवन्शीया लोका भारतमाययुः ।
 तदानीमीश्वरज्ञानं शुद्धं सम्यक् च नाधरन् ॥ ४६७ ॥
 अतस्ते वैदिकान् मन्त्रान् कर्त्तुमारेभिरे यदा ।
 तदाऽधीन्द्रादिकान् देवाननर्थास्तुष्टुवुर्भमात् ॥ ४६८ ॥
 पश्चाच्च कल्पयित्वाऽन्यान् इन्द्रादिभ्यो विलक्षणात् ।
 नाना ते पूजयामासु र्देवान् देवीभिरन्वितान् ॥ ४६९ ॥
 एतेषां चापि देवानां विषये मतविक्रिया ।
 शनैः शनैः प्रजातेति भाति शास्त्रविचारणात् ॥ ४७० ॥
 तद्देवौघान्तरे देवः कतमः परमो भवेत् ।
 इत्यत्र शास्त्रकाराणां मिथो भाति विपर्ययः ॥ ४७१ ॥
 वेदान्तादीनि शास्त्राणि यानि तत्त्वबुभुक्षवः ।

मुन्याख्याश्चक्रुरन्योन्यविरोधस्तेष्वपीक्ष्यते ॥ ४७२ ॥

कृत्स्ने च वेदवेदांगपुराणादिकमण्डले ॥

मनुष्यबुद्ध्यगम्योऽर्थः कोपि क्वापि न दृश्यते ॥ ४७३ ॥

प्रत्नानां शास्त्रकाराणां वास्तवं चरितं च यत् ॥

कालात्ययेन तत्क्षुप्तं निश्चेतुश्च न शक्यते ॥ ४७४ ॥

अतस्तत्कृतशास्त्राणां ब्रह्मोक्तत्वस्य सिद्धये ॥

दृढप्रमाणलेशोऽपि नास्तीत्यादिकमब्रुवं ॥ ४७५ ॥

भवान् प्रत्युत्तरं किञ्चिदपि चेत् तत्र दित्सति ॥

मनोयोगेन तत्सर्वं तर्हि ओष्यामि सम्प्रति ॥ ४७६ ॥

वेदविद्वानुवाच ॥

अनेकांगात्मको वादो भवता कथितोऽस्ति यः ॥

विचारो बज्रलस्तस्य परोक्षार्थमपेक्ष्यते ॥ ४७७ ॥

शास्त्रेष्वपत्तयो या याः क्रियन्ते भवता यतः ॥

तन्मध्ये भूयसीः पूर्वं न कदापि न्यशामयं ॥ ४७८ ॥

यो यस्त्वापाततो दोषो भवद्वादे प्रतीयते ॥

तं तं क्रमेण वक्ष्यामि निदधातु मनो भवान् ॥ ४७९ ॥

आदौ पृच्छामि कस्यापि पुरावृत्तस्य सिद्धये ॥

प्रमाणसङ्घयः कीदृगलं युग्यन्मताविति ॥ ४८० ॥

अते ब्रह्मोक्ततासिद्धौ नालं चेदिति ह्यक्रमः ॥

अन्येषां तर्हि वृत्तानां प्राचां स्यान्निर्णयः कथं ॥ ४८१ ॥

उताह प्रवृत्तानां केषामप्यधुना जनैः ॥

अथश्चो निश्चयो गन्तुमिति किं मन्यते भवान् ॥ ४८२ ॥

एतिह्यं प्रवृत्तानां निश्चयार्थमलं तु चेत् ॥

वेदाद्युद्देशकैतिह्ये तर्हि को दोष ईक्ष्यते ॥ ४८३ ॥

सत्यार्थवाच ॥

कदापि नालमैतिह्यं चिरत्नानां च्छतीयुषां ॥

वृत्तानां निश्चयायेति मया विद्वन् न कथ्यते ॥ ४८४ ॥

यदस्मिन्निवधये मध्यं युक्तिसिद्धं प्रतीयते ॥

तच्छ्रुत्वा सर्वमेतर्हि भवान् सम्यक् परीक्षतां ॥ ४८५ ॥

यः पूर्वभूतवृत्तान्तः पारम्पर्येण लभ्यते ॥

स जातु प्रत्ययार्होऽस्ति जातु नास्तीति बुध्यते ॥ ४८६ ॥

वृत्तान्तः कश्चिदेको हि सप्रमाणः प्रतीयते ॥

प्रमाणवर्जितोऽन्यस्तु प्रतिभाति परीक्षणात् ॥ ४८७ ॥

अतोऽमुका पुरावृत्तकथा विश्वासमर्हति ॥

न वेत्येतद्विवेकाय तद्विशेषो विचार्यतां ॥ ४८८ ॥

असौ कथा कदा कुत्र कस्य वक्त्रादजायत ॥

श्रोतारश्चादिमास्तस्याः कीदृशाः कति चाभवन् ॥ ४८९ ॥

असौ समुद्रवात् पश्चाद् आशु ग्रन्थे समार्थतः ॥

उतैतिह्येन पूर्वेषां मुखमात्रादवाप्यत ॥ ४९० ॥

इत्यादीनां चरित्रस्य विशेषाणां परीक्षणात् ॥

तत् सत्यमस्त्युतासत्यमिति विद्युर्विवेकिनः ॥ ४९१ ॥

कन्वक्षिन्निवधये येन स्फुटः स्यादाश्रयो मम ॥

तदर्थं तं यथाशक्ति विस्तरेण प्रपञ्चये ॥ ४६२ ॥
 स्वभावदेशकालादिहेतुभेदसमुद्भवं ।
 वैलक्षण्यं मनुष्येषु महदस्तीति बोधसि ॥ ४६३ ॥
 केचिज्जना जडा मूर्खा निर्विवेकाः पराश्रयाः ॥
 अज्ञाना आशुविश्वासा ग्रामीणा अपि चासते ॥ ४६४ ॥
 अन्ये तु साक्षरा दक्षा विद्यावन्तो विचारिणः ॥
 स्वतन्त्रबुद्धयोऽनाशुविश्वासास्तत्त्वचिन्तवः ॥ ४६५ ॥
 नानादेशीयलोकाश्च पूर्वमज्ञानविमुक्ताः ॥
 श्रेष्ठे विद्योन्नतिं प्राप्नुवन्ति लोके प्रसिध्यति ॥ ४६६ ॥
 कस्यापि नीवृतो लोका अविज्ञा यावदासते ॥
 विचारशक्तिरेतावत् तेषां तिष्ठति निर्वला ॥ ४६७ ॥
 अतः सम्भाविनी काऽस्ति प्रमाद्यैश्चान्विता कथा ॥
 का नास्ति चेति तादृक्षैर्लोकैः सम्यक् न बुध्यते ॥ ४६८ ॥
 ते यं यं पूर्ववृत्तान्तं निशाम्यन्ति पुरातनम् ।
 स्वकर्णैस्तं पिवन्त्याशु विश्वसन्त्यपरीक्ष्य च ॥ ४६९ ॥
 कस्यापि नीवृतो लोका यदा विज्ञास्तु जज्ञिरे ॥
 तदा विवेचिका शक्तिस्तेषामत्यन्तमेधते ॥ ५०० ॥
 अतः का सप्रमाणाऽस्ति निष्प्रमाणा च का कथा ॥
 इत्यादिनः परीक्षायै ते कल्पन्ते सुबुद्धयः ॥ ५०१ ॥
 किमप्याख्यानमाकर्ण्य प्राप्तनं तादृशा जनाः ॥
 तत्राशु न प्रतीयन्ति परीक्षन्ते तु सर्वशः ॥ ५०२ ॥

तस्मादाद्याश्चरित्रस्य श्रोतारः कीदृशोऽभवन् ।

इत्येकं तत्त्वसंसक्तौ निश्चेतव्यमवादिषं ॥ ५०३ ॥

अन्यच्च पूर्ववृत्तस्य वक्ता कोऽभवदादिमः ॥

कीदृच्छेति निश्चेतुं योग्यं तत्त्वबुभुक्षुभिः ॥ ५०४ ॥

अत्रासौ सज्जनो ज्ञानी स्वार्थहीनश्चरित्रवित् ।

उत स्वार्थान्वितो वक्रिञ्चासीदित्यादि दृश्यतां ॥ ५०५ ॥

केचिद्धि पूर्ववृत्तान्तवक्तारो वक्रचेतसः ॥

स्वार्थायावाप्तवी वार्त्ताः कल्पयित्वा प्रचक्षते ॥ ५०६ ॥

किञ्चामुक्ता कथा कस्मिन् काले कुत्रोदपद्यत ॥

ग्रन्थे कदाऽर्पिता चासीदिति निश्चेतुमर्हते ॥ ५०७ ॥

चेद् ग्रन्थेऽनर्पिता कापि कथा दीर्घान्तरावधि ॥

प्राचां वाङ्मात्रतोऽश्नावि तर्हि शङ्कोचिता भवेत् ॥ ५०८ ॥

ग्रन्थेष्वनर्पिताः सत्यः पुरावृत्तकथा यतः ॥

विकारं प्रायशः सर्वाः प्राप्नुवन्त्युत्तरोत्तरं ॥ ५०९ ॥

यदुक्तं प्राप्त नाख्यानपरीक्षाविषये मया ॥

दृष्टान्तद्वयरूपेण तद् एतर्हि प्रपञ्चये ॥ ५१० ॥

प्राक्काले पारसीकीयो महाशक्तिरधीश्वरः ॥

भीमामक्षौहिणीं नीत्वा देशं यावनमाक्रमीत् ॥ ५११ ॥

तस्मादभिजामाद् विद्वन् प्रायशस् त्रिशताधिके ॥

सहस्रे द्वे तु वर्षाणामद्य यावद् व्यतीयतुः ॥ ५१२ ॥

अल्पेऽपि निर्भयाः सन्तो यवना युत्सु भूरिषु ॥

अथोरक्षौहिणीं जिता खदेशाद् निरकासयन् ॥ ५१३ ॥
 यत्कालेऽभिक्रमं यत्ने पारसीकेन्द्रो बली ।
 तदानीं यावने देशे बालः कश्चिदविद्यत ॥ ५१४ ॥
 अथौ तु बौवनं प्राप्य हेरदत्ताभिधो जनः ।
 चरित्रं तस्य बुद्धस्य तच्चमाख्यातुमिष्टवान् ॥ ५१५ ॥
 तदानीं तच्चमायुद्धसर्ववृत्तान्तसाक्षिणः ।
 पुमांसो भूरयो जीवदबलायामवित्तत ॥ ५१६ ॥
 अमीमां साक्षिणां बलाद् बुधो निश्चित्य विस्तरं ।
 मयेन तच्चरित्राणि हेरदत्तः प्रकीर्तवान् ॥ ५१७ ॥
 यथादौ पारसीकानां मन्येषां विदेशिनां ।
 मनुष्याणां पुरातनं यत्प्रकारेण कथ्यते ॥ ५१८ ॥
 तत्तद्देशिणीकानां पुरातनबुभुक्षया ।
 स दूरेष्वपि पथ्याटीद् विदेशेषु महोद्यमः ॥ ५१९ ॥
 यत्प्रत्यानां च लोकाणां पुरातनविदां मुखात् ।
 तत्तद्देशीयवृत्तान्तं स चिरतं समयहीत् ॥ ५२० ॥
 यत्काले तत्प्रबन्धस्य रचना तु समाप्यत ।
 तदा कश्चित् स संसत्सु यवनानामपद्यत ॥ ५२१ ॥
 सदा सर्वप्रदेशीया यवना यत्र संवयुः ।
 काचिक्षीणा व्यवाहारि महती तत्र गीदति ॥ ५२२ ॥
 लोकेषु तत्र लीलायां सञ्चितेष्वेकदा त्वसौ ।
 हेरदत्तोऽखिलान्सभ्यान् स्वं प्रबन्धमशुश्रुवत् ॥ ५२३ ॥

ततः पश्चाद् अथेनास्थां नगरीं यावनीं सुधीः ॥
 खग्रथश्रावणाकांक्षी हेरदत्तः समागमत् ॥ ५२४ ॥
 सा पूस्तु पूर्वं सर्वासु यावनीषु महायशः ॥
 पातुर्यात् कीर्तिताश्वासन् जनास्तत्रनिवासिनः ॥ ५२५ ॥
 अथेनावसिनश्चामी वीराशंसनमास्थिताः ॥
 शत्रूणां खण्डनेऽप्येऽपि महाशौर्येण येतिरे ॥ ५२६ ॥
 तदाऽथेनीयपौरेषु संगृहीतेषु संसदि ॥
 तदग्रे खल्लतं ग्रथं ग्रथकारोऽपठीत् पुनः ॥ ५२७ ॥
 श्रोतृणां भूरयोऽमीषां सैन्या भूत्वा खयं पुरा ॥
 स्वदेशाक्रान्तिवेल्लायां पारसीकानयुत्सत ॥ ५२८ ॥
 ये चान्ये बालका आसन् देशाक्रान्तेरनेहसि ॥
 ते खल्लतातवक्त्रेभ्यस्तदार्त्तां शुश्रुवुर्मुञ्जः ॥ ५२९ ॥
 अतः प्रबन्धकारोऽसौ यच्चरित्रं तदाऽपठीत् ॥
 तत्सारं पूर्वतः सर्वं तच्छ्रोतारोऽप्यवेदिषुः ॥ ५३० ॥
 अथेनावसिनश्चामी लोकास्तस्मिन्ननेहसि ॥
 ग्रामीणा निर्विवेका वा मूर्खा वा नह्यवित्सत ॥ ५३१ ॥
 तन्मध्ये भूरयो दक्षा विद्यावन्तो विचारिणः ॥
 स्वतन्त्रबुद्धयोऽनाशुविश्वासाश्चाभवन् बुध ॥ ५३२ ॥
 साधारणा जनाश्चापि तत्रत्यास्तीक्ष्णबुद्धयः ॥
 वार्त्ताजिज्ञासवश्चासन्निति लोके प्रसिध्यति ॥ ५३३ ॥
 लोकाणां तादृशां साक्षात् सच्चितानां सभान्तरे ॥

महायुद्धस्य वृत्तान्तं हेरदस्तोऽपठेत् तदा ॥ ५३३ ॥
 अतः स तादृशान् विज्ञान् दक्षाँल्लोकानवाप्तवान् ॥
 वृत्तान्तं आवबेदित्यं मम बुद्धौ न सम्भवेत् ॥ ५३५ ॥
 अमुष्मिन् यावने देशे प्रदेशा भूरयोऽभवन् ॥
 तत्तत्प्रदेशराजत्वं भिन्नं भिन्नमवित्तं च ॥ ५३६ ॥
 तत्तत्प्रदेशजा लोका राज्यानेकत्वहेतुतः ॥
 परस्परैरर्थिबोऽभूवन्नित्याख्यानविदो विदुः ॥ ५३७ ॥
 अतस्तत्तत्प्रदेशीया वदन्त्यैर्ब्रह्मकुर्वत ॥
 तल्लेशमप्यपङ्क्तुं हेरदस्तु नाशकत् ॥ ५३८ ॥
 अत्युक्त्या चेत्तु तन्मध्ये सोऽस्याविद्यत कानपि ॥
 तं नूनं तर्ह्यनिन्दित्यन् लोका अन्यप्रदेशजाः ॥ ५३९ ॥
 अतः सोऽमुष्य युद्धस्य यं प्रबन्धं प्रणीतवान् ॥
 स सर्वथाऽस्ति विश्वाख्यो विद्वन्नत्र न संशयः ॥ ५४० ॥
 असौ प्रोक्तः प्रबन्धस्तु कृतोऽमुष्मिन्नेहसि ॥
 तदैव प्रचचालेति सम्यगस्थवधारितं ॥ ५४१ ॥
 आतत्प्रणीतिवेष्टातः सन्ततं ह्यधुनावधि ॥
 तद्गुण्यसत्त्वम् आह्वान्यः ग्रन्थकारपरम्परा ॥ ५४२ ॥
 तद्गुण्यसत्त्वमेते ये ग्रन्थकारा वदन्ति तु ॥
 प्रसिद्धास्ते स्वयं सन्ति प्राचीनाश्च न संशयः ॥ ५४३ ॥
 एतस्य विस्तरं विद्वन् चेत् परीक्षितुमिच्छसि ॥
 तर्ह्यस्मिन्विषये ग्रन्थाः सुलभाः सन्ति भूरयः ॥ ५४४ ॥

तथा च यः प्रबन्धोऽसौ हेरदस्तद्वृत्तौ मया ॥
 इदानीमुच्यते तस्य निश्चिताऽस्ति चिरकता ॥ ५४५ ॥
 स यत्र पारसीकीययुद्धवार्तामचीकथत् ॥
 अंशोऽसौ तत्प्रबन्धस्य विश्वाख्योऽस्तीत्यमब्रुवं ॥ ५४६ ॥
 ग्रन्थादौ पारसीकादिदेशीयानां मंहोक्षितां ॥
 परित्रं कथ्यते प्रत्नमिति पूर्वमवादिषं ॥ ५४७ ॥
 विदेशान् पारसीकादीन् हेरदतः परिव्रजन् ॥
 यत्नात् तत्तत्पुरावृत्तमप्राचीदिति चाब्रुवं ॥ ५४८ ॥
 स यत् त्वेवं पुरावृत्तं विदेशीयं समग्रहीत् ॥
 तत् प्रत्नत्वादित्येत्युच्यते सुविश्वाख्यं न बुध्यते ॥ ५४९ ॥
 तत्तद्देशीयलोकानां मुखाद् याः प्राक्तनीः कथाः ॥
 सोऽश्रौषीत् ता यथावोग्यं विनिश्चेतुं स नाशकत् ॥ ५५० ॥
 यतस्तेषु विदेशेषु चिरकालं स नावसत् ॥
 सम्यक् तत्रत्यलोकानां विज्ञेयान् न विवेद च ॥ ५५१ ॥
 कथाश्च याः स शुभाव तत्रत्यानां वृत्तां मुखात् ॥
 भूयोऽतिप्रत्नवृत्तान्तविषयिण्यो भवन्ति ताः ॥ ५५२ ॥
 अतः स यद् विदेशीयं पुरावृत्तमवर्णयत् ॥
 तद् वृत्तानिश्चयात् प्रायः सुविश्वाख्यं न विद्यते ॥ ५५३ ॥
 तथा च विश्रुतो ग्रन्थो हेरदस्तद्वृत्तौ बुधः ॥
 द्विधा विभिद्यते विज्ञैः प्रत्नवृत्तान्तवेदिभिः ॥ ५५४ ॥
 स्वकाण्डिकस्य युद्धस्य यं वृत्तान्तमसौ सुधीः ॥

सद्यश्चे वर्धयामास तं विश्वासं विदुर्बुधाः ॥ ५५५ ॥

परन्वसौ विदेशीयं यच्चरित्रमपीकथत् ॥

तादृशं तत्र विश्वासं न कुर्वन्ति मनीषिणः ॥ ५५६ ॥

विदेशपूर्ववृत्तान्तं सद्बिन्दुः स सन्नपि ॥

निश्चेतुं नाशकत् सम्यग्मिति विद्वज्जना विदुः ॥ ५५७ ॥

येनैतं विषयं सम्यक् स्फुटीकुर्यां महाशय ॥

तदर्थमत्र दृष्टान्तमन्यं वक्ष्यामि सम्मति ॥ ५५८ ॥

आसीत् झूताखं नामाऽन्यः प्रसिद्धो यवनः सुधीः ॥

नाना प्रस्तावसम्बन्धियश्रकारो मनोहरः ॥ ५५९ ॥

तत्कालादद्यपर्यन्तं प्रायः सप्तशताधिकं ॥

सहस्रमेकमब्दानां व्यतीयायेति निश्चितं ॥ ५६० ॥

स्वस्मात् प्राचां स रौम्याणां यवनानाञ्च भूभृतां ॥

सेनान्यां पण्डितानाञ्च चरित्राणि प्रकीर्तवान् ॥ ५६१ ॥

तेषां महीक्षिदादीनां स वृत्तान्तमवर्णयत् ॥

तेषां केचित् सहस्राब्दं तस्मात् पूर्वमवित्सत ॥ ५६२ ॥

तन्मध्ये भूरयोऽन्ये तु ग्रन्थकर्तुरनेहसः ॥

अल्पेन व्यवधानेन पूर्वं भूमावजीविषुः ॥ ५६३ ॥

ये राजानोऽचिरात् पूर्वं ग्रन्थकारादवित्सत ॥

सम्यक् तदीयवृत्तानि स निश्चेतुमकल्पत ॥ ५६४ ॥

पूर्वं हि सूरयो राज्ञाममीषां समकालिकाः ॥

नाना तदीयवृत्तानि ग्रन्थबद्धान्यकुर्वत ॥ ५६५ ॥

येषां त्वसौ कथां राक्षां सुप्रतापानामपीकथत् ।
 अमीषां तात्त्विकीं वार्त्तां निर्येतुं न शक्नाक सः ॥ ५६६ ॥
 अमी हि प्राक्तना भूपा यस्मिन्नासन्ननेहसि ।
 तदा नासीद् बुधः कोपि ग्रन्थकर्तृत्वपेशलः ॥ ५६७ ॥
 पश्चात् कविस्तु चेत् कोऽपि तच्चरित्रमकीर्त्तयत् ।
 तद्वात्युक्त्याऽनृतं भूरि काव्ये खस्मिन्नकल्पयत् ॥ ५६८ ॥
 भूतचरित्रवादीनि काथान्येतादृशानि च ।
 सदीर्घानेहसं यावत् ग्रन्थवद्धानि नाभवन् ॥ ५६९ ॥
 तत्प्रज्ञभूतदाख्यानं स झूताखीं यदाऽकरोत् ।
 तदानीं कविताभ्योऽन्यो नासीत् तच्चरिताकरः ॥ ५७० ॥
 अतो यत् प्रज्ञभूपाणां चरित्रं कवितोऽकृतं ।
 झूताखीं रचयामास तद् विश्वास्यं न मन्यते ॥ ५७१ ॥
 तथा च का पुरावृत्तकथा विश्वासमहन्ति ।
 का नाहन्तीति ते विद्वन् यथामत्यहमुक्तवान् ॥ ५७२ ॥
 अथो यः पूर्ववृत्तान्तो युष्मच्छास्त्रेषु कथ्यते ।
 स विश्वाख्योऽथवा नेति भवान् पश्यतु सम्प्रति ॥ ५७३ ॥
 श्रौताः प्रायोऽखिला मन्वाः सन्त्यत्यन्तचिरन्तनाः ।
 इत्येतत् पूर्वतो विद्वन् मुदा खीकृतवानहं ॥ ५७४ ॥
 मन्वाणां रचनाकालात् समारम्भाधुनावधि ।
 सहस्रत्रयमब्दानां गतमत्र न संशयः ॥ ५७५ ॥
 ये वस्तुतस्तु सन्मध्ये सन्त्यतीव पुरातनाः ॥

ते श्रेष्ठेभ्यो नवीनेभ्यो भेद्याः सन्ति विवेकिभिः ॥ ५७६ ॥
 परन्तु ब्रह्मनिःश्वासादिमान् मन्वानवाप्नुम ॥
 इति खल्वं वशिष्ठाद्यास्तत्कर्तारो न मे निरे ॥ ५७७ ॥
 अमी च वक्ष्यते मन्वा ब्रह्मनिःश्वाससम्भवाः ॥
 इत्यस्य साधनं किञ्चिदपि मध्येषु नेष्यत ॥ ५७८ ॥
 यदा तु संहिताऽकारि चिरकाशादनन्तरं ॥
 तदानीं मन्वकर्तृणां कथा तथा विससरे ॥ ५७९ ॥
 मन्वान् यज्ञादिकाशेषु निपठन्तः पुरोधसः ॥
 तत्कर्मसाधनाक्षोके शनैः प्राप्नुमंहादरं ॥ ५८० ॥
 तथा पुरोधसः श्रेष्ठे वर्णभिन्नत्वमास्थिताः ॥
 सर्वत्र ब्राह्मणाः स्यातुमारभ्यन्त खनीवृति ॥ ५८१ ॥
 अतो यत्पारवाद् विप्रास्तादृक् सम्मानमाप्नुवन् ॥
 तच्छैतमन्वमाहात्म्यं लोके यत्नादधीकृतम् ॥ ५८२ ॥
 इमे मन्वा हि देवेष्टाः सर्वकल्याणहेतवः ॥
 ब्रह्मास्याद् मुनिभिः प्रतैराप्यन्तेत्यादि तेऽब्रुवन् ॥ ५८३ ॥
 एतादृशेन रूपेण वेदस्यापौरुषेयता ॥
 तत्कर्तृणाञ्च दैवत्वं लोके मनुं प्रचक्रमे ॥ ५८४ ॥
 अनेका मुनिमाहात्म्यवर्द्धयिष्यः कथास्ततः ॥
 विदद्भिः कल्पिता भूत्वा शनैः प्रस्थातिमाप्नुवन् ॥ ५८५ ॥
 अमूः कथास्तु चित्रार्था मुनीनां समकालिकैः ॥
 मनुष्यैर्न व्यरच्यन्त पञ्चाङ्गूतैस्तु शास्त्रिभिः ॥ ५८६ ॥

ऋषीणां समकालीना ये जनाः प्राग्वित्सत ॥
 अमी तान् दैविकान् जज्ञुरिति सेदुं न शक्यते ॥ ५८७ ॥
 यतस्तदातनो ग्रन्थो मुनिवृत्तान्तवाचकः ॥
 एकोऽपि साम्प्रतं विद्वन् वर्त्तमानो न दृश्यते ॥ ५८८ ॥
 ऋषीणां येषु माहात्म्यं पुराणेषु तु कीर्त्तयते ॥
 तेषां नवीनतां पूर्वमहं सम्यगसाधयम् ॥ ५८९ ॥
 अतो यास्तत्र कथ्यन्ते महर्षीणां विभूतयः ॥
 ता विश्वास्या न मन्यन्तां विद्वैस्तत्त्वबुभुक्षुभिः ॥ ५९० ॥
 या मुनीनां ऋतेः पश्चात् सहस्राब्दान्तरे गते ॥
 कथा तद्विषयेऽकारि सा विश्वास्या कथं भवेत् ॥ ५९१ ॥
 ऋषीणां चित्रवृत्तान्तवर्णने च महाशय ॥
 मिथः पुराणकर्त्तॄणां सम्मतिर्न विलोक्यते ॥ ५९२ ॥
 विश्वामित्रो भरद्वाजो वशिष्ठोऽत्रिः पराशरः ॥
 इत्येतेऽन्ये च मन्त्राणां कर्त्तारो मुनयोऽभवन् ॥ ५९३ ॥
 तेषामहं तु सर्वेषां कथां वक्तुं न शक्नुयां ॥
 परन्त्वेकस्य वृत्तान्तो वशिष्ठस्य प्रवक्ष्यते ॥ ५९४ ॥
 आसन् भृगवादयः पुत्रा ब्रह्मणो मानसा नव ॥
 वशिष्ठश्चास्त्र तत्रैक इति विष्णुपुराणकृत ॥ ५९५ ॥
 सप्तसन् ब्रह्मणः पुत्रा वशिष्ठस्तत्र सप्तमः ॥
 इत्येकस्मिन् स्थले प्रोक्तं महाभारतकारिणा ॥ ५९६ ॥
 पुनः स्थलान्तरे विद्वन् महाभारतवर्त्तिनि ॥

वशिष्ठे वर्णिंते दक्ष एव सप्तम उच्यते ॥ ५६७ ॥

वधा ॥ “ब्रह्मानुसङ्गजे पुत्रान् मानसान् दक्षसप्तमान् ॥

मरीचिमन्त्राङ्गिरसं पुण्ड्रं पुण्ड्रं क्रतुम्” इति ॥

ते सप्त ब्रह्मणः पुत्रास्तेऽपि सप्तर्षयोऽभवन् ॥

इत्युक्तितः पुराणस्य वाग्वीर्यस्य भावते ॥ ५६८ ॥

वधा वायुपुराणे ॥ “भूयः सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसाः ॥

पुत्रत्वे कल्पितास्तैव स्वयमेव स्वयम्भुवः” इति ॥

पुनः पाद्मे पुराणे तु ब्रह्मसप्तसुतान्तरे ॥

वशिष्ठो नोच्यते किन्तु कर्दमस्तत्र गण्यते ॥ ५६९ ॥

मात्स्ये तु ब्रह्मणः पुत्रा दश भागवते नव ॥

कौर्मे च द्वादशोच्यन्ते खैगाद्येषु चतुर्दश ॥ ६०० ॥

मरीचिमन्तराऽन्ये तु ब्रह्मकायात् प्रजश्चरे ॥

इत्युच्यते पुराणेषु कथा भागवतादिषु ॥ ६०१ ॥

यथा भागवतस्य ३ स्कन्धे १२ अध्याये उक्तं ॥

“अथाभिधायतः सर्गं दश पुत्राः प्रजश्चरे ॥

भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥ २१ ॥

मरीचिरथंगिरसौ पुण्ड्रः पुण्ड्रः क्रतुः ॥

भृगुर्वशिष्ठो दक्षश्च दशमस्तत्र नारदः ॥ २२ ॥

उत्संगान्नारदो जज्ञे दक्षोऽगुंठात् स्वयम्भुवः ॥

प्राजाद् वशिष्ठः सप्तानो भृगुश्च वि करात् क्रतुः ॥ २३ ॥

पुण्ड्रो नाभितो जज्ञे पुण्ड्रः कर्णयोर्ऋषिः ॥

अङ्गिरा मुखतोऽ एणोऽन्निर्मरीचिर्मनसोऽ भवद्' इति ॥ २४
 अत्रिस्तु कर्णयो जंज्ञे मरीचिर्लोचनद्वयात् ॥
 इत्थं विशक्षणा वार्त्ता पुराणे लैंग उच्यते ॥ ६०२ ॥
 अश्वत्थी वशिष्ठस्य बधू भागवते स्मृताः ॥
 पुराणे वैष्णवे तूर्णा तस्य स्त्रीत्वेन कथ्यते ॥ ६०३ ॥
 रजोगात्रोद्धवाङ्गाद्याः शुचयः सप्त सूनवः ॥
 वशिष्ठस्याभवन्नित्यं पुराणे वैष्णवे स्मृतं ॥ ६०४ ॥
 तस्यैव सूनवो ये तु सन्ति भागवतोदिताः ॥
 ते कथ्यन्तेऽपरैः सर्वे चित्रकोत्वादिनामभिः ॥ ६०५ ॥
 तादृग् वशिष्ठसम्बन्धिचरित्रेषु परस्परं ॥
 नानाविधो विपर्ययो पुराणानां प्रतीयते ॥ ६०६ ॥
 वशिष्ठनामकः पूर्वमासीद् राजपुरोहितः ॥
 कर्त्ता च औत्तमन्वायामिति नाहमपङ्गवे ॥ ६०७ ॥
 पुरोधसश्च तदंश्याः औत्तमन्वप्रणायकाः ॥
 प्रसिद्धा भूरयोऽभूवन् पूर्वमत्र न संशयः ॥ ६०८ ॥
 पौराणिकैस्तु यत् तस्य ब्रह्मपुद्गत्वमुच्यते ॥
 तत् सर्वं मोहसम्भूतं मूलहीनञ्च विद्यते ॥ ६०९ ॥
 ये लोका वैदिकं धर्मं भारतेऽस्मिन्नतिष्ठिपन् ॥
 ताँल्लोकाः सादरं पश्चाद् ब्रह्मपुद्गांश्चचक्षिरे ॥ ६१० ॥
 अमी तु वेधसः पुद्गाश्चेदवित्सत वस्तुतः ॥
 तदा कुतः पुराणेषु तत्सम्बन्धिविपर्ययः ॥ ६११ ॥

अतः पुराणकाराय यस्मै यद्यदरोचत ।

तत्तत् सोऽकल्पयद् मत्था खीययेति प्रकाशते ॥ ६१२ ॥

इत्यादिहेतुभिर्गीतो मुनिसम्बन्धिनीः कथाः ॥

पुराणवर्तिनी विद्वन्नविश्वास्या वदाम्यहं ॥ ६१३ ॥

यदैतिह्यं सुविश्वास्यं यच्च नेति स्वयं भवान् ॥

विविध्यामूः पुराणोक्ताः कथाः सम्यक् परीक्षतां ॥ ६१४ ॥

वेदविद्वानुवाच ॥

यामस्यादीयशास्त्रेषु देवबाहुल्यहेतुतः ॥

भवानवोचदापत्तिं षष्ठ्यु तत्रोत्तरं मम ॥ ६१५ ॥

अनेकैर्नामभिर्देवाः सन्ति सूक्तेषु कीर्तिताः ॥

इत्यस्य दर्शनाद् भ्रान्तिं मुनीनामूहते भवान् ॥ ६१६ ॥

परन्तु नामभेदेन ब्रह्म केवलमुच्यते ॥

इत्येतत् प्राक्तनेनोक्तं वेदानुक्रमबोद्धता ॥ ६१७ ॥ यथा ॥

“तिष्ठ एव देवताः क्षित्यन्तरिक्षद्युस्थाना अग्निर्वायुः सूर्यः

इति ॥ एवं व्याहृतयः प्रोक्ता व्यस्ताः समस्तानां प्रजापतिः ॥

ओङ्कारः सार्वदेवत्यः पारमेष्ठ्यो ब्राह्मो दैवो वा अध्यात्मिकः ॥

तत्तत्स्थाना अन्यास्तद्विभूतयः कर्मपृथक्कादि पृथग्भिधानस्तुतयो

भवन्ति ॥ एकैव वा महानात्मा देवता ॥ स सूर्य इत्याचक्षते स

हि सर्वभूतात्मा ॥ तदुक्तं नृसिंहा सूर्य आत्मा जगतस्तत्सुषुप्तेति

तद्विभूतयोऽन्या देवताः ॥ तदप्येतद्विषयोक्तम् इन्द्रं मित्रं

वरुणमग्निमाङ्गर्” इति ॥

सत्यार्थवाच ॥

इन्द्रादीन् सूक्तकर्तारो भिन्नान् देवान् न मेनिरे ॥
 विभूती ब्रह्मणस्त्वित्यं युक्तिसिद्धं न भाति मे ॥ ६१८ ॥
 अमी चेत् परमात्मानमद्वितीयमवेदिषुः ॥
 विभूतीस्तर्हि सन्त्यज्य स्वयं तं नास्तुवन् कुतः ॥ ६१९ ॥
 ते वक्त्रादयो देवाः सन्ति ब्रह्मविभूतयः ॥
 इत्येतन्मतम् अन्ये तु विज्ञाः पश्चादकल्पयन् ॥ ६२० ॥
 यदा हि वैदिकान् मन्त्रांश्चक्रुः प्रजाः पुरोधसः ॥
 तदा परात्मनो बुद्धिरत्यन्ना नास्त भारते ॥ ६२१ ॥
 पश्चात्तु देवतातत्त्वमन्विच्छन्तो मनीषिणः ॥
 एकत्वं ब्रह्मणो मन्तुमारभन्त विचारणात् ॥ ६२२ ॥
 यश्चातोपनिषत्स्वास्ते ब्रह्मणः प्रतिपादनं ॥
 तदप्यद्वैतवादित्वाद् विद्वन् मद्भ्यं न रोचते ॥ ६२३ ॥
 अभिन्नं ब्रह्मणो विश्वमिति यत् तत्र मन्यते ॥
 तद् युक्तिबाधितं मन्ये मोहजन्यञ्च सर्वथा ॥ ६२४ ॥
 पश्चात्तु नौ समालापो यदा वेदान्तमुद्दिशेत् ॥
 तदानीं विस्तरादस्य करिष्यावो विचारणं ॥ ६२५ ॥
 यत् सूर्योद्देशकं वाक्यं श्रुत्यनुक्रमणीकृता ॥
 वेदानुद्ध्यते तस्य भावं वच्मि यथामति ॥ ६२६ ॥ यथा ॥
 ऋग्वेदस्य १ अष्टके ११५ सूक्ते १ ऋक् ॥

“अत्र देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः आप्रा

द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जगतस्तस्युवच" इति १।

अनालोकाकरः सूर्यो यीश्वकारी पञ्चप्रदः ॥

नाकादि स्वांशुभिर्वाप्नोदिति मात्रं विवक्षितं ॥ ७२७ ॥

अस्याष्टात्माशब्दो हि रूपकत्वेन कथ्यते ॥

सूर्यस्य जगदात्मत्वम् अर्थतो न विवक्ष्यते ॥ ६२८ ॥

वेदविद्वानुवाच ॥

शैवानां वैष्णवानाञ्च मिथो बुद्ध्या विपर्ययं ॥

भवांस्ततः पुराणानामप्रमाथ्यमपोहतं ॥ ६२९ ॥

परन्तु यो भवद्बुद्धौ विपर्ययायः प्रतीयते ॥

विरोधाभास एवासौ विरोधो वास्तवस्तु न ॥ ६३० ॥

ते वैष्णवा हि शैवाश्च नाममात्रविलक्षणं ॥

सेवन्ते परमात्मानमेकमेव सनातनं ॥ ६३१ ॥

सत्यार्थुवाच ॥

शैवानां वैष्णवानाञ्च पञ्चलक्षणकारिणां ॥

यः प्रावृत्तद् विपर्ययायो मह्यं भाति स वास्तवः ॥ ६३२ ॥

शैवाः शिवं निजैः कैश्चिदवच्छिन्नं विशेषणैः ॥

बोधन्तः परमात्मानम् अद्वितीयमिमं विदुः ॥ ६३३ ॥

विष्णुं गुणैरवच्छिन्नं वैष्णवास्तु विलक्षणैः ॥

विदन्तः परमात्मत्वं केवलस्य हरेर्विदुः ॥ ६३४ ॥

गुणैर्विशिष्टयो भिन्नैर्देवयोर्भिन्नयोस्तु ये ॥

आहुः पृथक् परात्मत्वं तेषां स्यात् सम्मतिः कथं ॥ ६३५ ॥

यं शैवाः शास्त्रकर्त्तारो विवादं वैष्णवैः सह ॥
 अकार्षुर्वास्तवः सोऽभूद् न तु स्त्रीणात्मको रयः ॥ ६३६ ॥
 स्वखेष्टदेवमाहात्म्यं कीर्त्तयन्तो हि यत्नतः ॥
 अमी परेष्टदेवश्च तत्स्तोतृन्स्वावमेनिरे ॥ ६३७ ॥
 स्वयं पुराणकर्त्तारः स्वं विवादं निरर्थकं ॥
 चेन्नाविदुस्तदाऽन्ये तं कुतो विद्युरवास्तवं ॥ ६३८ ॥
 शैवाः पुराणकर्त्तारो वैष्णवास्त्रोभये निजं ॥
 शास्त्रं ब्रह्मास्यसम्भूतम्विप्रोक्तं प्रचक्षते ॥ ६३९ ॥
 मतं तु वैष्णवं विद्वन् ब्रह्मोक्तं यदि विद्यते ॥
 तदा मतस्य शैवस्य क्षायते पौरुषेयता ॥ ६४० ॥
 शैवं तु चेन्मतं तथ्यं ब्रह्मप्रोक्तञ्च मन्यते ॥
 निःशङ्कं वैष्णवः पश्चाः पौरुषेयस्तदा भवेत् ॥ ६४१ ॥
 परन्तु वस्तुतो विद्वन्निमे पौराणिके मते ॥
 उभे विमोहसञ्जाते आसाते नात्र संशयः ॥ ६४२ ॥
 वेदविद्वानुवाच ॥
 स्वदेशीयानि शास्त्राणि प्रोदितानि महर्षिभिः ॥
 आबाल्यादद्यपर्यन्तं ऋशमादृतवानहं ॥ ६४३ ॥
 तत्र प्रलैर्बुधैः क्षुप्तं धर्मवर्त्मं प्रदिश्यते ॥
 सम्यक् च तात्त्विकस्तत्र मुक्त्युपायो निरूप्यते ॥ ६४४ ॥
 शास्त्राणां तादृशां श्रुत्वा खण्डनं भवता क्षतं ॥
 अहं कथं न खिद्येय खेष्टशास्त्रावहेतवतात् ॥ ६४५ ॥

येषां ज्ञानप्रदैर्वाक्यैः शिद्धितोऽस्य धुनावधि ।
 कथं मन्येयं शास्त्राणां तादृशां पौत्रवेवतां ॥ ६४६ ॥
 तथापि तत्त्वजिज्ञासुं भवन्तं न तु मत्सरं ।
 विज्ञाय शेषवादस्य श्रोतुमिच्छामि विद्वरं ॥ ६४७ ॥

सत्यार्थवाच ॥

स्वदेशोत्पन्नशास्त्राणां कृतं श्रुत्वा परीक्ष्यं ।
 भवान् खिन्नात्मकोऽस्तीति चमत्कारि न विद्यते ॥ ६४८ ॥
 चिराय प्रीयते येषु विषयेषु नृणां मनः ।
 ते तेषां दूष्यं नाशु स्वीकुर्वन्ति परैः कृतं ॥ ६४९ ॥
 विशेषतो निजे धर्मे पैटके त्वनुवर्द्धिषः ।
 जराः प्रायः समे तस्य श्रोतुं नेच्छन्ति खल्वनं ॥ ६५० ॥
 एतत्तु पूर्वतो जानन्नावादारम्भणाद् व्यहं ॥
 यथाशक्त्यप्रिया वाचः सर्वस्त्यक्तुमचेष्टिषि ॥ ६५१ ॥
 यावान् मयाऽधिको वादो वक्ष्यमाणोऽवशिष्यते ॥
 तत्रापि भारतीं स्मृत्तानां प्रयोक्ष्येऽहं महाशय ॥ ६५२ ॥
 अथो वेदादिशास्त्रोक्तानानाऽर्थानां विचारणात् ॥
 सर्वाणि तानि शास्त्राणि परीक्षिष्ये यथामति ॥ ६५३ ॥
 आदौ वादोपयोगित्वात् परमेश्वरवर्धनं ॥
 मया यदस्ति कर्त्तव्यं भवता तद् निश्चम्यतां । ६५४ ॥
 अस्त्येक ईश्वरोऽनादिरप्रमेयः सनातनः ॥
 निराकारः पवित्रात्मा सर्ववेदी दयामयः ॥ ६५५ ॥

स एव विश्वमस्माद्वीदिदं चित्रं चराचरं ॥
 सदा च पालयन्नस्ति प्रजाः शास्ति च धर्मतः ॥ ६५६ ॥
 प्रजानां स्वेन दृष्टानां क्रियाः सर्वा विलोकयन् ॥
 स लोकशासिता विद्वद्भुदासीनो न तिष्ठति ॥ ६५७ ॥
 स रागद्वेषहीनोऽपि सत्सु कर्मस्वसत्सु च ॥
 सत्स्वसत्सु च मर्त्येषु समदर्शी न विद्यते ॥ ६५८ ॥
 स धर्माधर्मयोः साम्यममन्वानश्च कर्मणां ॥
 फलानि न्यायतो दत्ते पक्षपातेन वर्जितः ॥ ६५९ ॥
 यावन्तः सुकृतो लोकाः स तावत्सु प्रसीदति ॥
 सर्वेषु त्वप्रसन्नोऽस्ति नृषु दुष्कर्मकर्तृषु ॥ ६६० ॥
 नृणां कर्माणि सर्वाणि स्वयमेव विचारयन् ॥
 स तत्फलानि सर्वेभ्य इहामुत्र च यच्छति ॥ ६६१ ॥
 इदानीमीश्वरो दुष्टान् सहमानोऽपि मानवान् ॥
 परत्र दण्डनं तेषां यथायोग्यं करिष्यति ॥ ६६२ ॥
 तादृक्षसद्गुणाढ्यः समीश्वरो नीतये नृणां ॥
 कीदृक्षं चोदयेच्छास्त्रमिति पश्येत् स्वयं भवान् ॥ ६६३ ॥
 मदीयस्वाश्रयो विद्वन् येन सम्यक् स्फुटो भवेत् ॥
 तदर्थमत्र दृष्टान्तमेकं वक्ष्यामि लौकिकं ॥ ६६४ ॥
 प्राक् कश्चित् सत्यसिंहाख्यो भूस्वामी मगधेऽवसत् ॥
 दयालु धार्मिको विद्वान् सत्यसन्धः प्रजाहितः ॥ ६६५ ॥
 स ज्येष्ठं रूपसिंहाख्यं स्वीयमात्मजमोकसि ॥

विद्यां शिष्टा खयं पश्चात् काश्चै शिष्टार्थमैरयत् ॥ ६६६ ॥
 माऽभूत् कुसङ्गयोगेन दुष्टाचारस्तु मे सुतः ॥
 इत्येतदुत्सुकस्तातो बज्रधा तमुपादिशत् ॥ ६६७ ॥
 तथा स प्रस्थितो गेहाद् आगतश्च वराहसी ॥
 बुधस्य कस्यचित् पार्श्वे विद्याप्राप्तावचेष्टत ॥ ६६८ ॥
 घनादिसम्यदं दृष्ट्वा सत्यसिंहस्य दुर्जनाः ॥
 केचित् तदीर्थया पूर्णास्तबिम्बेशिववोऽभवन् ॥ ६६९ ॥
 स पुच्छे प्रीयते खसिन्निति ज्ञात्वा तु ते शठाः ॥
 तत्सूक्तो दूषणायेममुपायं समकल्पयन् ॥ ६७० ॥
 ते मुद्रां सत्यसिंहस्य मुद्रया सदृशीं परां ॥
 निर्माय द्वात्रिमां पञ्चीमनुदंस्तस्य सूनुवे ॥ ६७१ ॥
 तत्राहितोपदेशेन भूरिणा मोहकारिणा ॥
 मनस्ते रूपसिंहस्य व्यसनायोदतेजयन् ॥ ६७२ ॥
 कामादिनिग्रहो वत्स न कर्त्तव्योऽस्ति यौवने ॥
 इत्यादिः कृत्स्नितो मन्त्रस्तस्यां पन्थामलिखत ॥ ६७३ ॥
 विद्यायाः शिष्टाख्ये तस्मिंस्तत्तु खे व्यापृते सति ॥
 असौ तत्पार्श्वमानिन्ये लिपिर्दूतेन केनचित् ॥ ६७४ ॥
 आदौ दूतस्य वक्त्रेण वचसा वक्षितो युवा ॥
 खपित्रा लिखितां बुद्ध्वा तां पञ्चीं मुदितोऽग्रहीत् ॥ ६७५ ॥
 यदा त्वर्थं तदन्तःस्थं मनोयोगेन सोऽपठेत् ॥
 तदानीमाशु सन्देहस्तस्य चेतस्यजायत ॥ ६७६ ॥

साधु जितेन्द्रियो धीमान् वत्सलो जनको मम ॥
 मदीयं सर्वथा सम्यक् परमं हितमिच्छति ॥ ६७७ ॥
 सदा वेश्यादिसंसर्गाद् दूरे तिष्ठ मम प्रिय ॥
 वत्सेति प्रस्थितेः काले स भूयो मामुपादिशत् ॥ ६७८ ॥
 तादृक् सन् मे पिता साधुरेतस्त्रिप्यन्तरे स्थितां ॥
 कुमन्त्रणां मदाचारदूषणाय लिखेत् कथं ॥ ६७९ ॥
 कदापि कुत्सितां पत्नीमिमां मे नालिखत् पिता ॥
 मद्देष्टाऽन्यस्तु कोऽपीति सुष्ठु जानामि सम्प्रति ॥ ६८० ॥
 इत्युक्त्वाऽसौ युवा दूतमपेक्षत् पत्रवाहकं ॥
 मां ब्रूहि त्वं करात् कस्य पत्रिकां प्राप्तवानिति ॥ ६८१ ॥
 एतन्निश्चयं दूतस्तु वक्षकः प्रत्यभाषत ॥
 अहं तां त्वत्पितु र्हस्तात् तद्गृहे लब्धवानिति ॥ ६८२ ॥
 पुनस्तु तन्मुखं दृष्ट्वा रूपसिंहस्तथाऽस्मरत् ॥
 मत्तातवैरिदासोऽयं प्रागहं दृष्टवानिति ॥ ६८३ ॥
 एतत् स्मरन् युवा पत्नीं खपितुर्दिङ्भिरीरितां ॥
 न तु खेनेरितां पित्रा निःसन्देहमबुध्यत ॥ ६८४ ॥
 पञ्चादल्पेषु घञ्जेषु व्यतीतेष्वपरां लिपिं ॥
 खतातकिष्करानीतां वास्तवीं प्राप्तवानसौ ॥ ६८५ ॥
 खतातकिष्करं साधुं सरलं सत्यवादिनं ॥
 ज्ञात्वा युवा तु तद्वाक्ये व्यश्वसीत् संशयोऽजितः ॥ ६८६ ॥
 ततो लिपिं तदानीतां पठित्वा स सुमन्त्रणां ॥

तदन्तर्लिखितां प्राप्नोत् समीचीनां हितावहां ॥ ६८७ ॥
 नृणां पित्रा मदीयेन पत्रिकेयमसंशयं ॥
 इति द्वाभ्यां प्रमाणाभ्यां तरुणोऽसावबुध्यत ॥ ६८८ ॥
 स पत्रवाहकं दूतं सरसं सत्यवादिनं ॥
 साधुं विश्वास्यमज्ञासीदित्येकं निश्चयास्पदं ॥ ६८९ ॥
 लिपरथं स्वतातस्य सत्त्वभावानुसारिणं ॥
 न तद्विरुद्धमापेति द्वितीयं निश्चयास्पदं ॥ ६९० ॥
 अथो वेदादिशास्त्राणामनित्यानां परीक्षणम् ॥
 दृष्टान्तोऽयं मया विद्वन् यथाबुद्धिं प्रयोष्यते ॥ ६९१ ॥
 दृष्टान्तप्रोक्तवो लिप्योः सत्यतायाः परीक्षणम् ॥
 युवा दूतस्य पत्राश्च कीदृशत्वं व्यचारयत् ॥ ६९२ ॥
 तथैव सर्वशास्त्राणां प्रामाण्यस्य परीक्षणम् ॥
 शास्त्रस्य तत्त्ववक्तुश्च कीदृशत्वं विचार्यतां । ॥ ६९३ ॥
 आद्याः के कीदृशास्त्रासंस्तुतश्चास्त्रप्रवर्तकाः ॥
 ते सत्यवादिनः सर्वे सरलाश्चोत नाभवन् ॥ ६९४ ॥
 शास्त्रप्रवर्तनार्थाय परेशेनेरिता वयं ॥
 इत्येतत् ते स्वयं प्रोचुरत नैवमवादिषुः ॥ ६९५ ॥
 चेदात्मनः परेशेन प्रेषितांस्तेऽवदंस्तदा ॥
 प्रमाणं तत्र ते दातुमशक्नुत नाशकम् ॥ ६९६ ॥
 मनुष्यमात्रसामर्थ्यादधिका शक्तिरदृता ॥
 अमीषु कापि निष्ठाऽऽसीद् उत कापि न निष्ठिता ॥ ६९७ ॥

इत्यादि शास्त्रवक्तृणां समस्तानां परीक्षणं ॥
 विद्वद्भिरस्ति कर्त्तव्यं सर्वस्तत्त्वबुभुक्षुभिः ॥ पञ्चभिः कुलकं ॥ ६६८
 पूर्वं त्वहं समस्तानां वशिष्ठादिपुरोधसां ॥
 अत्रत्यशास्त्रवक्तृणां तत्त्वं सर्वं व्यचारयं ॥ ६६९ ॥
 अमीषां वास्तवी वार्त्ता पुराणादिषु नोच्यते ॥
 अत्युक्तिदूषिता त्वित्यमहमूर्खमवादिषं ॥ ७०० ॥
 शास्त्रप्रवर्त्तनार्थाय परमेशेन चोदितान् ॥
 दूतांस्त आत्मनः प्रोचुरिति नैव प्रतीयते ॥ ७०१ ॥
 मनुष्यमात्रसामर्थ्यादधिका शक्तिरद्भुता ॥
 तेष्वासीदिति केनापि प्रमाणेन न सिध्यति ॥ ७०२ ॥
 परञ्च तच्चरित्राणां चित्रार्थानां विलोकनात् ॥
 तदन्तर्वर्त्तिवृत्तानामसत्यत्वं प्रतीयते ॥ ७०३ ॥
 इत्यादिकेन वादेन पूर्वोक्तेन यथामति ॥
 अत्रत्यशास्त्रवक्तृणामप्रामाण्यमसाध्यं ॥ ७०४ ॥
 अथो लिप्योस्तयोरर्थं दृष्टान्तोक्ती युवा यथा ॥
 पर्येक्ष्य तत्रा कार्यं शास्त्रोक्तार्थपरीक्षणं ॥ ७०५ ॥
 सा कुत्सितार्थिका पञ्ची मत्पित्रा शुद्धचेतसा ॥
 नुम्ना न सम्भवेदित्यं युवा न्याय्यमतर्कयत् ॥ ७०६ ॥
 शास्त्राणामीश्वरोक्तत्वं सम्भवत्युत नेति तु ॥
 तत्रोक्तमर्थमालोच्य करिष्यावो विचारणं ॥ ७०७ ॥
 प्रजानां चित्तमर्मज्ञो धर्मात्मा परमेश्वरः ॥

मुदाचाराश्रितां नृणां चित्तमुद्धिमभीष्टति ॥ ७०८ ॥

भामेकमन्तरा तच्च विम्वकर्त्तारमीश्वरं ॥

कोऽप्यन्यो नार्थतां देव इति चादिशतीश्वरः ॥ ७०९ ॥

अथोऽर्थोऽन्यथाशोक्तचित्तमुद्धिप्रवर्द्धकः ॥

तच्चेश्वरार्चनादेशी चोत नेति विम्वोक्ततां ॥ ७१० ॥

भूयोऽन्येषु शास्त्रेषु वेदाद्येषु दिवौकसां ॥

भूरीक्षा मर्चना मर्त्यैः करणीया प्रदिश्यते ॥ ७११ ॥

ऋगादिवेदसूक्तेषु बहिर्वायुः शचीपतिः ॥

अनर्थास्वापरे देवाः समर्च्यन्ते मुहुर्मुहुः ॥ ७१२ ॥

ऋथेकस्यां मया पूर्वमुद्धृतायां दिवौकसः ॥

महत्त्वाद्येन भेदेन प्रशस्यन्ते चतुर्विधाः ॥ ७१३ ॥ यथा ॥

“नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आश्रिनेभ्यः

यजाम देवान् यदि शक्नवाम मा व्यायसः

शंसमा वृक्षि देवाः” इति ऋग्वेदे १ अष्टके १७ सूक्ते १३ ऋक्

अनर्थानान्तु देवानामर्चनायाः प्रचोदनात् ॥

सूक्तानां संहिता मङ्गमीश्वरोक्ता न भासते ॥ ७१४ ॥

श्रौतीषूपनिषत्सूक्तं यत्तु वेदान्तिकं मतं ॥

अग्रेऽस्याहं करिष्यामि यथाबुद्धि विचारणं ॥ ७१५ ॥

आदौ तु यत् पुराणेषु ब्रह्मविषयवादिषयणं ॥

कचिद् विम्वोक्तते तस्य करणीयं विचारणं ॥ ७१६ ॥

स्त्रीणां कन्यां प्रति ब्रह्मा निन्द्यं कर्माचचार यत् ॥

शृद्धोऽनु विस्तरं तस्य भवान् भागवतोदितं ॥ ७१७ ॥ अथ

“वाचं दुहितरं तन्वीं स्वयम्भूर्धरतीं मनः ॥

अकामां चकमे क्षतः सकाम इति नः श्रुतं ॥ २८ ॥

तमधर्मे क्षतमतिं विचोक्ष्य पितरं सुताः ॥

मरीचिमुत्था मुनयो विस्वम्भात् प्रत्यबोधयन् ॥ २९ ॥

नैतत् पूर्वं क्षतं त्वद्ये न करिष्यन्ति चापरे ॥

यत्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥ ३० ॥

तेजीयसामपि क्षेतन्न सुस्त्रीष्वं जगद्गुरो ॥

यद्वृत्तमनुतिष्ठन् वै लोकाः क्षेमाय कल्पते ॥ ३१ ॥

तस्मै नमो भगवते य इदं स्वेन रीचिषा ॥

आत्मस्थं व्यञ्जयामास स धर्मे पातुमर्हति ॥ ३२ ॥

स इत्थं गृह्यतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ॥

प्रजापतिपतिस्तन्वं तत्याज ब्रीडितस्तदा” ॥ ३३ ॥

इति भागवतस्य ३ स्कन्धे १२ अध्याये ॥

यः कर्म तादृगाचारीद् अपवित्रं प्रजापतिः ॥

स शुद्धमानसै र्मन्थैः पूजनीयः कथं भवेत् ॥ ७१८ ॥

तन्निन्द्यकर्मक्षद् ब्रह्मा परमात्मा न विद्यते ॥

अतः स कामनिघ्नोऽभूदिति कश्चिद् बुधो वदेत् ॥ ७१९ ॥

तत्राहमुत्तरं दद्यां तस्मिन् भागवते स्वयं ॥

परात्मा यो मतः कृष्णः सोऽपि कामातुरः स्मृतः ॥ ७२० ॥

पूर्वः परेश्वरो बलिन्नवतीर्थः प्रकथ्यते ॥

स ह्यस्योऽप्यसदाचाराद् निन्द्योऽभूदिति सिध्यति । ७२१ ।

वक्तादृष्टानि कर्माणि निन्दाहंनि समाचरत् ।

कदापि तस्य ह्यस्य पारमात्यं न सम्भवेत् । ७२२ ।

यस्मिंस्तदृष्टि कर्माणि त्वारोप्यन्ते परात्मनि ।

तच्छास्त्रस्यैश्वरोक्तानं सद्भि मनुं न शक्यते । ७२३ ।

यस्मिंश्च तादृशां पूजा देवतानां प्रदिश्यते ।

कदापि तादृशं शास्त्रमीश्वरो न ह्यचोदयत् । ७२४ ।

मत्पित्रा शुद्धचित्तेन न नुमेयमसत्त्वपिः ।

इत्थं दृष्टान्तनिर्दिष्टो युवा न्याय्यमतर्कयत् । ७२५ ।

तथा येष्वीश्वरानर्हः शास्त्रेऽर्थो विस्मोक्तते ।

न तानीश्वरितानीति तर्कशीयं मनीषिभिः । ७२६ ।

वेदविद्वानुवाच ।

वाऽऽपत्तिः ह्यस्यमुद्दिश्य भवता क्लिबतेऽधुना ।

पूरा तस्याः परीहारं शुको भागवतेऽकरोत् । ७२७ ।

यथा भागवते १० स्कन्धे ३३ अध्यायः ।

राजोवाच ।

“संस्त्रापनाय धर्मस्य प्रश्नमायेतरस्य च ।

अवतीर्षी हि भगवानङ्घ्रेनजगदीश्वरः ।

स कथं धर्मसेतूनां वक्ता कर्त्ताऽभिरक्षिता ।

प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनं ।

आप्तकामो यदुपतिः हतवान् वै जुगुप्सितं ।

किमभिप्राय एतन्नः संशयं हिन्य सुव्रत ॥

शुक उवाच ॥

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसं ॥

तेजीयसां न दोषाय वज्रेः सर्वभुजो यथा ॥

नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ॥

विनश्यत्याचरन् मौढ्याद् यथाऽतद्रो जुगन्विषं ॥

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ॥

तेषां यत् स्ववचो युक्तं बुद्धिमांस्तत् समाचरेत् ॥

कुशलाचरितेनैषामिह चार्थो न विद्यते ॥

विपर्ययेण चानर्थो निरहंकारिणां प्रभो ॥

किमुताखिलसत्त्वानां तिर्यङ्मूर्खदिवौकसां ॥

ईशितुस्त्रैशितयानां कुशलाकुशलान्वयः” इति ॥

सत्यार्थवाच ॥

राक्षः शंकां शुको येन परिहर्तुमचेष्टत ॥

सा शंका तेन तर्केण परिहर्तुं न शक्यते ॥ ७२८ ॥

गीतायां यद् वचः कृष्णो ब्रुवाणः स्वयमुच्यते ॥

तेनैव भवति स्पष्टा शुकवाक्यनिराकृतिः ॥ ७२९ ॥

तथाच गीतायां तृतीयाध्याये विंशतितमादयः श्लोकाः ॥

“कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥

स वत् प्रमादं कुर्वते शोकस्तदनुवर्तते ॥
 न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किञ्चन ॥
 नानवाप्तमवाप्तव्यं वर्त्त एव च कर्मभिः ॥
 वदध्वं हि न वर्त्तेय जातु कर्मस्थतन्त्रितः ॥
 मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥
 उत्सीदेयुरिमे लोका न कुर्व्यां कर्म चेदहं ॥
 सङ्गरस्य च कर्त्ता स्यामुपहृत्यामिमाः प्रजाः ॥
 सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
 कुर्व्याद्विद्वांसस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम्' इति ॥
 ब्रह्मोद्देशे स्थले पूर्वमुक्ते भागवतोद्भूते ॥
 तदेवाहु मरीच्याद्यास्तर्जयन्तः प्रजापतिं ॥ ७३० ॥ यथा ॥
 "तेजीयसामपि ह्येतन्न सुखोक्तं जगद्गुरो ॥
 यदुत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥ १३ ॥
 तस्मै नमो भगवते य इदं स्वन रोचिषा ॥
 आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति" इति भागवतं ॥
 अत्रावधीयतां विद्वन् तेजीयान् सन्नपि स्वयं ॥
 अतर्ज्यतात्मजैर्ब्रह्मा मरीच्याद्यैर्निर्जैरिति ॥ ७३१ ॥
 तेजीयानपि चेद् ब्रह्मा निन्दोऽभूत् काममाचरन् ॥
 तेजोवत्त्वात् तदा ह्यव्यो धर्मत्यागे प्रभुः कथं ॥ ७३२ ॥
 यत् कर्त्ता रघुवंशस्य काशिदासोऽब्रवीत् कविः ॥
 तदस्मिन् विषये वाक्यं प्रयोक्तव्यं विचारिभिः ॥ ७३३ ॥

यथा रघुवंशे १ सर्गे ३३ श्लोकार्धं ।

‘पथः शुचे द्वावतार ईश्वरा

मणीमसाम् आददते न पक्षतिम्’ इति ।

वेदविद्वानुवाच ।

किमर्हतीश्वरः कर्तुं किं नार्हत्यप्रमेयधीः ।

इत्येतत् केन जानीयु र्मनुष्याः स्वल्पबुद्धयः ॥ ७३३ ॥

सत्यार्थुवाच ।

अगाधबुद्धिगाम्भीर्यः सर्वज्ञेश्वरो नरैः ।

सम्यक् न शक्यते ज्ञानुमिति स्वीक्रियते मया ॥ ७३५ ॥

यान् राजकर्मसूपायान् राजामात्याः प्रयुञ्जते ।

न मूर्खै राजनीत्यज्ञै र्बुध्यते तत्प्रयोजनं ॥ ७३६ ॥

तथा प्रयोजनं येषां नरै र्बाहुं न शक्यते ।

उपायांस्तादृशान् भूरीन् प्रयुञ्क्ते परमेश्वरः ॥ ७३७ ॥

नरेभ्यो महतीरन्याः प्रजा बुद्धिमतीः पुरा ।

वृजातिश्चैव सोऽस्वाक्षीदधुनावधि शास्ति च ॥ ७३८ ॥

आवर्धकोटिविस्तीर्णो राजनीतिक्रमो विमोः ।

त्रैलोक्यवर्तिनीः सर्वाः प्रजाः सम्यक् नियच्छति ॥ ७३९ ॥

महान्तं तादृशं दिव्यं राजनीतिक्रमं कथं ।

अल्पायुषां तनुः सम्यगवगच्छेत् नृणां मतिः ॥ ७४० ॥

यदधंसिद्धये मर्त्याः प्रयतन्तेऽचिरायुषः ।

तमायु प्राप्तुमिच्छन्तो न सहन्ते विषम्वनं ॥ ७४१ ॥

यान् प्राप्नोतः परेश्वरस्तु महतोऽर्थान् समीहते ।
 तान् प्राप्नोति विषयेन परिणामं नयत्यसौ ॥ ७३२ ॥
 एको घञो हि तद्गुह्यौ सहस्राब्दसमो बुधः ।
 तथा सहस्रमब्दानामेकघञसमं मतं ॥ ७३३ ॥
 मनुष्यो भूतले निष्ठः सर्वेषां पार्श्ववर्तिनां ।
 वस्तूनां रूपवर्णादि सम्यक् शक्नोति वीक्षितुं ॥ ७३४ ॥
 परन्वदूरदर्शित्वात् सम्पूर्णायाः क्षितेरसौ ।
 अन्विष्टापादियुक्ताया रूपं ब्रह्म न कल्पते ॥ ७३५ ॥
 तथाऽस्यदर्शिनो मर्त्याः प्रभोस्त्रैलोक्यशासितुः ।
 प्रजाश्रितिक्रमं सम्यगवगन्तुं न शक्नुयुः ॥ ७३६ ॥
 अतः खेदार्थं सिद्धार्थं कानुपायान् परेश्वरः ।
 प्रयोक्तुमर्हतीत्येतत् सम्यक् मर्त्यैर्न बुध्यते ॥ ७३७ ॥
 साधूनामैहिकं दुःखं दुष्टानाञ्चैहिकं सुखं ।
 विषोक्तं क्वचिदेकेषां विस्मयो हृदि जायते ॥ ७३८ ॥
 चेदीश्वरो जगच्छास्ति यथाकर्मफलप्रदः ।
 तर्हीदृग् दृश्यते कस्माद् न्याय्यश्रित्यतिक्रमः ॥ ७३९ ॥
 कुतो न साधुभिः सर्वैरैहिकं भुज्यते सुखं ।
 दुष्कृद्भिश्चैहिकं दुःखमित्याद्यं सन्देहन्ति ते ॥ ७४० ॥ युष्मन् ।
 विचारिणस्तु तत्राह नाना दुःखसुखादिना ।
 प्रजानामीश्वरः स्वासां करोतीह परीक्षयं ॥ ७४१ ॥
 अमुज तु प्रजाश्रित्यैः परिणामो भविष्यति ॥

स्वस्वक्रियाफलं न्याय्यं तत्राप्युन्ति नरा इति ७५२ युग्मं ।

तथा चेष्टेन किं कार्यं किमकार्यं परात्मना ।

इत्यल्पबुद्धयो मर्त्याः सम्यग् बोद्धुं न शक्नुयुः ॥ ७५३ ॥

तथापि त्वीश्वरानर्हाः सन्ति काश्चित् क्रिया इति ।

मनुष्यैः शक्यते ज्ञातुं सद्भिरप्यल्पबुद्धिभिः ॥ ७५४ ॥

या द्वेष्टि पापकर्मभ्यः सुक्रियासु प्रसीदति ।

तादृक्षां सदसञ्जानीं बुद्धिं स्रष्टा यथाद् दृष्टु ॥ ७५५ ॥

तथा बुद्ध्या विवेकिन्या परमेश्वरदत्तया ॥

मनुष्याः पारदार्यादिकर्मणां दौष्टवं विदुः ॥ ७५६ ॥

चेत् तादृशानि कर्माणि पुमान् कोपि समाचरेत् ।

तं सन्तः सम्मता भूत्वा अयं ब्रूयुरसंशयं ॥ ७५७ ॥

अतो नराकृतिं धृत्वा पवित्रात्मा परेश्वरः ।

तादृक्कर्माचरेदित्यं सतां बुद्धौ न सम्भवेत् ॥ ७५८ ॥

गरिष्ठे ईदृशे वादे परेशोद्देशके सदा ।

विनीतेनात्मना विदन् भवितव्यं न संशयः ॥ ७५९ ॥

किम्वत्रासंशयानोऽहं वच्मि यः पारदारिकं ।

मनुष्यमीश्वरं ब्रूयाद् ईशं निन्देदसाविति ॥ ७६० ॥

ये निन्द्यं तादृगाचारं कर्तुं शक्यं परात्मना ।

मन्यन्ते ते जनास्तस्य न बोधन्ति पवित्रतां ॥ ७६१ ॥

य ईश्वरो नृणां धर्मं चित्तशुद्धिश्च वाञ्छति ।

असौ कथं स्वयं दद्याद् अष्टाचारनिदर्शनं ७६२ ॥

तस्माच्च धीमता विदन् त्वना तत्त्वबुभुक्षुना ।
 कृत्स्नस्य पारमेश्वर्यं ज्ञातुं न युज्यते ॥ ७६३ ॥
 तथा च येषु शास्त्रेषु कृत्स्नस्यैश्वर्यमच्यते ।
 अमूनि पौरुषेयाणि सर्वाणि स्थिरसंश्रयं ॥ ७६४ ॥
 कृत्स्नस्य ब्रह्मदाचारः पुराणेष्वुच्यतेऽमुचिः ।
 तथा नाना दुराचारो महादेवस्य कथ्यते ॥ ७६५ ॥
 पुराणपारमैः सर्वे ज्ञायते तस्य विस्तरः ।
 अतो न विद्यते तस्य वर्जनेन प्रयोजनं ॥ ७६६ ॥
 तादृक्षस्यासतो यत्र शिवस्यैश्वर्यमच्यते ।
 अमीषामपि शास्त्राणां तर्क्यते पौरुषेयता ॥ ७६७ ॥
 येऽमी पुराणकर्तारो दुष्कर्मणि परेश्वरे ।
 तादृश्वारोपयामासुस्ते सत्त्वं तस्य नाविदुः ॥ ७६८ ॥
 महातेजस्विनं कश्चिद् विशिष्टं मानुषैर्गुणैः ।
 प्रकथ्यते स्वया मत्या परमेश्वरमचक्षत ॥ ७६९ ॥
 यत्कारणात् पुराणानां पौरुषेयत्वमूह्यते ।
 मतानि तत्र तादृशि विलोक्यन्तेऽपराध्यपि ॥ ७७० ॥
 देवाख्याकीर्तनाद्येन नृणां दुष्टहृदामपि ।
 अशेषपापसंशुद्धिं भवतीत्युच्यते क्वचित् ॥ ७७१ ॥
 यथा विष्णुधर्मतन्त्रे ॥
 'चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।
 नाशौचं कीर्तने तस्य स पवित्रकरो यथा ।

हरिहरति पापानि दुष्कृतिरपि स्मृतः ।

अनिच्छयाऽपि संस्पृष्टो दहत्यपि हि पावकः' इति ।

गङ्गादिस्नानमात्रेण तीर्थयात्रादिनाऽपि च ।

पापानां जायते शुद्धिरित्यपि क्वचिदुच्यते ॥ ७७२ ॥

पुमान् कुमारगमत्यक्त्वा मानसीं शुद्धिमन्तरा ।

लभेत पापसंशुद्धिमित्यत्यन्तमसन्मतं ॥ ७७३ ॥

कुमार्गात्यागिनां पुंसां पापशुद्धिर्भवेद् यदि ।

तर्ह्यङ्गो न त्यजेत् कोपि चित्तशुद्धौ यतेत वा ॥ ७७४ ॥

परेश्वरेण मर्त्यानां चित्तशुद्धिमभीच्छता ।

एतादृशं मतं प्रोचे इति विद्वन्न सम्भवेत् ॥ ७७५ ॥

वेदविद्वानुवाच ।

भवान् यदाह तन्नास्ति शास्त्राणां वास्तवं मतं ।

स्थलेष्वन्येषु भूयो हि चित्तशुद्धिः प्रदिश्यते ॥ ७७६ ॥

सत्यार्थुवाच ।

स्थलेष्वन्येषु शास्त्राणां चेतःशुद्धिः प्रदिश्यते ।

इत्यस्य निऋवो विद्वन् कोपि न क्रियते मया ॥ ७७७ ॥

परन्वापत्तिमेतर्हि यान्युद्दिश्य करोम्यहं ।

तेषु स्थलेषु न क्वापि चित्तशुद्धिः प्रदिश्यते ॥ ७७८ ॥

जपस्नानादिमात्रेण पापशुद्धिरवाप्यते ॥

शुद्धिं विनाऽऽन्तरीमित्यं बुध्यते तत्स्थलाश्रयः ॥ ७७९ ॥

स्थलानां युष्मदुक्तानां मदुक्तानाञ्च दर्शनात् ।

तत्तन्मध्य विपर्यायो महानस्तीति भाति मे । ७८० ॥
 शास्त्राणां तादृशं दृष्ट्वा विपर्यायं परस्परं ।
 ततोऽपि तर्कये तेषां सर्वेषां यौगवेवतां । ७८१ ॥
 मुनीनां न्यायसांख्यादिसर्वदर्शनवादिनां ।
 अप्रामाण्यं यतो हेतो मन्वे तत् पूर्वमब्रुवं । ७८२ ॥
 एतद्दिं दर्शनोक्तानां मतानामवलोकनात् ।
 तानीषोक्तानि वा नेति करवाव विचारयं । ७८३ ॥
 सर्वेषां वस्तुदुक्तानां मतानां विस्तरं तु न ।
 पश्चात् किन्तु मुख्यानां करवाव परीक्षयं । ७८४ ॥
 आदौ वेदान्तिभि र्यादृगद्वैतं प्रतिपाद्यते ।
 तत् सम्भाव्यस्ति वा नेति करणीयं विचारयं । ७८५ ॥
 ब्रह्मत्वमात्मनां नास्ति स्वस्वार्थस्त्विति च वा ।
 ब्रह्मस्ति मोहसम्भूता सेति वेदान्तिनो विदुः । ७८६ ॥
 मतं वेदान्तिनामेतद् विदन् नाङ्गीकरोम्यहं ।
 अनावधीयतां सर्वं यद् मया कथयिष्यते । ७८७ ॥
 यं सर्वं परमात्मानं स्वीकुर्वन्ति विचारिणः ।
 स चेतनोऽस्ति विश्वस्य स्रष्टा पाता नियामकः । ७८८ ॥
 नराणां यः स्वभावोऽस्ति पदार्थानाञ्च ये गुणाः ।
 तस्यैक्यैव ते सर्वे अधीयन्त न चान्यथा । ७८९ ॥
 अतः स्वार्थस्तिताबुद्धि र्नृषु यास्ति स्वभावजा ।
 असावाकस्मिन्नी नास्ति विहिता तु परात्मना । ७९० ॥

विश्वस्य शासिता यद्यत् परमात्मा करोति तु ।

तत्तत् कस्यापि सिद्ध्यर्थं सदर्थस्य विधीयते ॥ ७६१ ॥

स त्रैलोक्येशिता धीमानप्रमेयो मनुष्यवत् ।

कदापि लीलया कर्म न करोति निरर्थकं ॥ ७६२ ॥

स सत्यः सत्तमः पुण्यः पवित्रात्मा दयामयः ।

कदापि मर्त्यवत् स्त्रीया न विमोहयति प्रजाः ॥ ७६३ ॥

यदत्र मानुषा लोके सुखदुःखादि भुञ्जते ।

तत् सर्वं वास्तवं विद्वन् विहितं परमात्मना ॥ ७६४ ॥

समस्ता आत्मनोऽन्येभ्यो भिन्नान् बोधन्ति मानुषाः ।

अयं दासोऽस्ति मेऽसौ तु मम स्वामीति ते विदुः ॥ ७६५ ॥

यदिच्छेयं तथा कुर्यां नियन्ता कोपि नास्ति मे ।

प्रजाराज्ञोरभदोऽस्ति चेति कोपि न बोधति ॥ ७६६ ॥

नृणां परस्पराभेदं कोपि मन्येत यद्यपि ।

तथापि नाचरेल्लोके स्वबुद्धेरनुसारतः ॥ ७६७ ॥

तादृक्प्रतानुसारेण कोपि चेत्तु समाचरेत् ।

तदीया लौकिकी यात्रा तर्हि सेदुं न शक्नुयात् ॥ ७६८ ॥

तस्माच्च य मिथो नृणां भेदमाञ्जरवास्तवं ।

तदास्तवत्वमेतेऽपि स्वीकुर्वन्ति स्वकर्मभिः ॥ ७६९ ॥

यावच्च मानुषा जीवं यापयन्ति महीतले ।

प्रजा राजादिभेदोऽयं तावत् तैरनुभूयते ॥ ८०० ॥

प्रजाहि दुर्बला यावदत्र जीवति भूतले ।

तावद् वशीवसो राज्ञो बलाद् मोक्षं न शक्यते । ८०१ ।

राजा कश्चिज्जगं धृत्वा कश्या चेत् प्रहारयेत् ।

तदाऽवश्यं महापीडां पुनश्चोऽनुभवेदसौ । ८०२ ।

प्रजाराक्षोक्तो यो भेद इह लोकेऽवतिष्ठते ।

स मर्त्ये विहितो नास्ति नियत्वा तु परात्मना । ८०३ ।

स एवानन्तसामर्थ्यो विभुश्चैलोक्यशासिता ।

प्रजागणान् महीपानां वशे स्थापितवान् स्वयं । ८०४ ।

अतो विद्वद्वद्व्योऽपि परमात्मा स्वयं वृथा ।

अधीश्वरो नियन्ता च विद्यतेऽत्र न संशयः । ८०५ ।

भेदः परात्ममर्त्यानां साम्यदास्यात्मकोऽस्ति यः ।

स नृणां ऋतुपर्यन्तमविकार्योऽवतिष्ठते । ८०६ ।

अतः खदास्यबुद्धिर्या नरैरज्ञानभूयते ।

साऽमुत्र क्षीयतीत्येतत् कया युक्र्याऽनुमीयते । ८०७ ।

वृथा परात्मश्रित्वं परलोके विनन्द्यति ।

इत्यस्य साधनं किञ्चिदपि कर्तुं न शक्यते । ८०८ ।

नाहं परात्मनो भिन्न इति यः कोपि मन्यते ।

असौ परात्मनः सेवां सम्यक् कर्तुं न शक्नुयात् । ८०९ ।

परन्तु साम्यतं यस्य वशे मर्त्याः स्थिताः समे ।

तत्सेवा ज्ञानिभिः सर्वैर्नितरां कर्तुमर्हते । ८१० ।

तस्माच्च प्रोदितं विद्वन्नेतद् वैदान्तिकं मतं ।

नैकोक्त्यशासितु न्यायं प्रतिबध्नाति सेवनं । ८११ ।

तादृक् त्वनादरो यस्माज्जायते परमात्मनः ॥

अदः परात्मनो जातं मतमित्थं न सम्भवेत् ॥ ८१२ ॥

या स्वस्थक्लिताबुद्धिर्नरेष्वस्ति स्वभावतः ॥

सा तेषां नीतये तेन विहितास्ति परात्मना ॥ ८१३ ॥

यस्तां स्वनीतये दत्तां बुद्धिं नानुसरेद् नरः ॥

असौ परात्मनाऽऽदिष्टं पश्यान् मोहितस्त्यजेत् ॥ ८१४ ॥

मार्गे स्वकल्पिते यस्तु ज्ञानहीनस्तथा व्रजेत् ॥

स्वाभौष्टसिद्धिमप्राप्य भ्रमध्वान्ते स्वलेदसौ ॥ ८१५ ॥

अतो वेदान्तिनामेतद् मतं त्यक्त्वा भ्रमोद्भवं ॥

भवान् स्वस्थक्लिताबुद्धेर्विश्वास्यत्वे न शङ्कतां ॥ ८१६ ॥

वेदविद्वानुवाच ॥

धिराय नौ समाणापः प्रवृत्तोऽस्ति महाशयः ॥

भवान् संचेपतो ब्रूयात् तद्यद् अन्यद् विवक्षति ॥ ८१७ ॥

सत्यार्थ्युवाच ॥

बहुत्वमात्मनां सांख्ये न्यायशास्त्रे च मन्यते ॥

तदीयेऽस्मिन्मते विद्वन् सम्मतिं विद्धि मामिकां ॥ ८१८ ॥

सर्वेषामात्मनां यत्तु तयोर्नित्यत्वमुच्यते ॥

मद्बुद्धौ तन्मतं मिथ्या निष्प्रमाणञ्च विद्यते ॥ ८१९ ॥

एतस्य विद्यमानस्य जन्मनः समयात् पुरा ॥

अविद्येऽहं कदापीति कोपि स्मर्त्तुं न शक्यति ॥ ८२० ॥

परन्तु चेद् मनुष्याणामात्मानः प्रागवित्सत ॥

कृतस्तस्मात्तमां सत्त्वं प्राक्तनं न स्मरन्ति ते ॥ ८२१ ॥

नित्यत्वमात्मनामेवं स्मृत्यभावाद् न साधितं ।

अन्येन युक्तिरूपेण प्रमाणेन न सिध्यति ॥ ८२२ ॥

मद्बुद्धौ केवलं नित्यं परमात्मानमन्तरा ॥

त्रिलोकां कापि कोप्यन्त्यात्माऽनादिर्न विद्यते ॥ ८२३ ॥

नित्यत्वं परमाख्यनामपि नैयायिका विदुः ।

नित्यत्वं प्रकृतेस्तद्वत् कपिलस्यानुवाचिनः ॥ ८२४ ॥

उभे त्विमे मते मद्बुद्धं न रोचेते महाश्व ॥

परेशमन्तरा किञ्चिदप्यनादि न विद्यते ॥ ८२५ ॥

नाशक्यतासतः खलुं जगदेतत् परात्मना ॥

इत्याहुर्न्यायमन्तारस्तथा वेदान्तिनोऽपि च ॥ ८२६ ॥

अतः स वस्तुनः स्वभावात् परमात्माऽहज्जगत् ॥

इदं ब्रह्मात्मकं विश्वमिति वेदान्तिनो विदुः ॥ ८२७ ॥

नवं किन्वीश्वरो नित्यैरगुभिः खलुवान् जगत् ॥

इत्याहुर्न्यायवेत्तारो वेदान्तस्य विरोधिनाः ॥ ८२८ ॥

किन्वीश्वरोऽसतो विश्वमेतत् खलुं न शक्तवान् ॥

इत्यत्र सम्मतिलेखामुभयेषां प्रतीयते ॥ ८२९ ॥

सिद्धान्तोऽयं तु तैर्विद्वद्गुणैः सम्मतोऽस्ति यः ॥

स निर्मूलोऽस्ति मद्बुद्धौ निष्प्रमाख्य सर्वथा ॥ ८३० ॥

नित्यं स्वयम्भुवं सर्वं यं मन्यन्ते मनीषिणः ॥

स सर्वशक्तिरप्यस्ति परमात्मा न संशयः ॥ ८३१ ॥

परन्तु वस्तुतस्तस्य सर्वशक्तित्वमस्ति चेत् ॥
 कुतस्तद्व्यसतो विश्वमेतत् खलुं स नाशकत् ॥ ८३२ ॥
 स्वयम्भवोऽप्रमेयस्य सामर्थ्यं मातुमक्षमाः ॥
 विपरिचितः कुतस्तस्य सामर्थ्यस्यावधिं विदुः ॥ ८३३ ॥
 व्यसतोऽसतो जगत् खलुं सर्वशक्तिः शशाक सः ॥
 इत्यत्र संशयो विद्वन् विश्वैः कर्तुं न युज्यते ॥ ८३४ ॥
 स्वस्मात्तु वस्तुनो विश्वं परात्मा खलुवानर्तित ॥
 मतं वेदान्तिनां मह्यमसम्भयं प्रतीयते ॥ ८३५ ॥
 दृश्याः स्पर्श्याश्च ये सन्ति पदार्था जगतीगताः ॥
 तेऽनात्मरूपकाः सर्वे चैतन्येन च वर्जिताः ॥ ८३६ ॥
 यश्चेतनोऽविकारश्च परमात्मा स्वभावतः ॥
 सोऽचैतन्यमनात्मत्वं परिब्रम्य कथं ब्रजेत् ॥ ८३७ ॥
 अक्षूनां गोतमोक्ते तु नित्यत्वं खीकृते सति ॥
 ईशस्य सर्वशक्तित्वं स्वतन्त्रत्वं हीयते ॥ ८३८ ॥
 रागादिभावनाशेन विना सिद्धिं न जायते ॥
 इति न्यायादिशास्त्रेषु सिद्धान्तत्वेन मन्यते ॥ ८३९ ॥
 एतन्मतं तु मद्बुद्धौ कमजन्यं प्रतीयते ॥
 रागादिभावमात्रे हि कोपि दोषो न विद्यते ॥ ८४० ॥
 ये ये रागादयो भावा नृषु सन्ति स्वभावतः ॥
 ते स्वाभीष्टार्थसिद्ध्यर्थं व्यधीयन्त परात्मना ॥ ८४१ ॥

परेश्वरेण तेनैव अधीयन्त जगत्सृजा । ८३२ ॥

अतो रागादयः केषु विषयेषु यथोचितं ।

गरैः प्रयोक्तुमर्हन्ते सर्वैरन न संशयः ॥ ८३३ ॥

किन्त्वौत्तम्यादिभेदेन विषया रागकर्मिणः ॥

न्यूनाधिकेन रागेण सेव्याः सन्ति महाशय ॥ ८३४ ॥

सर्वोत्तमा हि यावन्तो विषयाः सन्ति तावतां ।

सर्वाधिकेन रागेण सेवा कार्या गरैः समैः ॥ ८३५ ॥

ये त्वन्ये विषयाः सर्वे तुष्टाः सन्ति स्वभावतः ॥

अमी न्यूनेन रागेण सेवितव्या न संशयः ॥ ८३६ ॥

धनादि अयसी विद्या ज्ञानाद् धर्मश्च सत्तरः ॥

अन्येभ्यस्तेनेभ्यश्च सत्तरः परमेश्वरः ॥ ८३७ ॥

अतो न्यूनेन रागेण धनं सेवितुमर्हते ।

ततोऽधिकेन विज्ञानं ततो धर्मोऽधिकेन तु ॥ ८३८ ॥

यः सत्तमस्तु सर्वेषां विषयाणां परेश्वरः ॥

सर्वाधिकेन रागेण सेवितव्यः स विद्यते ॥ ८३९ ॥

अनेकान् विषयान् नित्यमभीष्टन्नपि लौकिकान् ॥

तद्भोगं सम्यगासाद्य तन्निमात्मा न विन्दति ॥ ८४० ॥

परेशमन्तरा कोपि विषयोऽन्यो जगद्भये ॥

वृजातेरात्मनां तत्त्वै कल्पमानो न विद्यते ॥ ८४१ ॥

परेशप्रार्थिनो भावाः अहाशेमसमादराः ॥

अन्ये च तादृशा विदन् वृष्टु सन्ति स्वभावतः ॥ ८४२ ॥

दयामाहात्म्यसत्त्वादिविशिष्टत्वात् परेश्वरः ॥

तेषां प्रेमादिभावानां परमो विषयोऽस्ति च ॥ ८५३ ॥

अतो हृषीदृष्टान् भावान् प्रेमादीन् परमेश्वरः ॥

स्वस्यैव सेवनार्थाय हृष्टवान् नात्र संशयः ॥ ८५४ ॥

अतः प्रेमादिकान् भावानीश्वरे ये प्रयुञ्जते ॥

जनास्ते ईश्वराभीष्टमाचरन्ति महाशय ॥ ८५५ ॥

ये सत्तमे तु तादृक्षे विषये सन्त्युदासिनः ॥

ते लोका ईश्वरस्येच्छां विवृण्वन्तीति भाति मे ॥ ८५६ ॥

यः स्वान् रागादिकान् भावानुचिच्छिन्नसति सर्वशः ॥

स आत्महिंसको भूत्वा स्वाङ्गमेकं लुलूषति ॥ ८५७ ॥

सुर्वाङ्गसंयुतो मर्त्या यस्यै कार्याय कल्पते ॥

तत्कार्यं छिन्नहस्तादिः पङ्क्तुः कर्तुं न शक्नुयात् ॥ ८५८ ॥

तथा रागादिकान् भावान् प्रयुञ्जानो यथोचितं ॥

नरः परेश्वरेष्टाय सर्वधर्माय कल्पते ॥ ८५९ ॥

स्वीयानां यस्तु भावानां समुच्छेदं चिकीर्षति ॥

स पङ्क्तुवत् परेश्वरेष्टकार्यसिद्धौ न कल्पते ॥ ८६० ॥

परेश हृष्टभावानामप्रयोगाद् विरागिणः ॥

आत्मा जडत्वमापद्य क्षीणशक्तिः प्रजायते ॥ ८६१ ॥

अतो रागादिभावानां समुच्छेदेन मानुषाः ॥

स्वेष्टां सिद्धिं न गच्छन्ति प्रयोगेनोचितेन तु ॥ ८६२ ॥

यथा प्रेमादिभावानां विषयोऽस्तीश्वरोऽधुना ॥

तथा परञ्च स स्थाता प्रेमाद्यैः सेवनीयतः ॥ ८६३ ॥

लोपक्षेपां तु भावानां परलोके भविष्यति ॥

इत्यस्य साधनं किञ्चिदपि कर्तुं न शक्यते ॥ ८६४ ॥

एतस्मिन्ना समासापे विद्वन् यद्यदतर्कयं ॥

भवानपक्षपातेन तत् समस्तं विचारयेत् ॥ ८६५ ॥

खदेशीयेषु शास्त्रेषु दर्शनादिष्वविश्वसन् ॥

भवानन्यत्र कुत्रापि तत्त्वमन्वेष्टुमर्हति ॥ ८६६ ॥

वेदविद्वानुवाच ॥

एतद्देशीयशास्त्राणां खण्डनाय यथामति ॥

नानायुक्त्यात्मकैस्तर्कैरस्य चेष्टितवान् भवान् ॥ ८६७ ॥

खदेशोत्पन्नशास्त्राणां दूषणेनार्हितोऽपि सन् ॥

अहं भावत्कवादस्य करिष्यामि विचारणं ॥ ८६८ ॥

परन्वत्रत्यशास्त्राणि न विश्वासोचितानि चेत् ॥

तदा क्व व्याकुलात्माऽहं तत्त्वज्ञानमवाप्नुयां ॥ ८६९ ॥

सत्यार्थुवाच ॥

एताभ्यां वक्ष्यमाणाभ्यां प्रमाणाभ्यां सुसाधितं ॥

किमप्याप्येत चेच्छास्त्रं तर्हि अद्वोचितं भवेत् ॥ ८७० ॥

तच्छास्त्रस्येश्वरार्हेण सदर्थेन विशिष्टता ॥

इत्येतत् प्रथमं तस्य प्रमाणं ज्ञायते मया ॥ ८७१ ॥

अपौरुषेयसामर्थ्यस्थितिः शास्त्रप्रवर्तके ॥

इति द्वितीयमाचक्षे शास्त्रप्रामाण्यसाधनं ॥ ८७२ ॥

सच्छास्त्रमावहन् कोपि तदीशोक्तावसिद्धये ॥

शक्तिं चेदद्भुतां स्वस्थां ब्रूयात्तर्हि परीक्ष्यतां । ८७३ ॥

शक्तिस्तु वस्तुतस्तत्त्वा निश्चीयेतातिमानुषा ॥

तदा तदुक्तशास्त्रस्य प्रामाण्यं निश्चितं भवेत् ॥ ८७४ ॥

विश्वास्यैः साधितं ग्रन्थैः पूर्ववृत्तान्तवादिभिः ॥

चेदीदृक् शास्त्रमाप्येत, तर्हि विज्ञैर्विचार्यतां ॥ ८७५ ॥

तच्चेद्गुणां तु सर्वेषां आणोपायं प्रकाशयेत् ॥

तदा तद् गृह्यतां शास्त्रं सर्वैर्नितारलिमुभिः ॥ ८७६ ॥

वेदविद्वानवाच ॥

स्वप्रोक्ताभ्यां प्रमाणाभ्यामाभ्यां प्रामाणिकीकृतं ॥

किमप्येतादृशं शास्त्रं किं जानाति स्वयं भवान् ॥ ८७७ ॥

सत्यार्थ्यवाच ॥

प्रागासीद् यस्य शास्त्रस्य येषूखिस्तः प्रवर्तकः ॥

उभाभ्यां तद् मदुक्ताभ्यां प्रमाणाभ्यां विशिष्यते ॥ ८७८ ॥

अर्थः परेश्वरानर्हस्तत्र कोपि न दृश्यते ॥

कृत्वा धर्मोपकार्यंस्तु तदुक्तोऽर्थस्तु सत्तमः ॥ ८७९ ॥

यः श्रीयेषूस्तु तच्छास्त्रं प्राववर्तद् महीतले ॥

सोऽपौरुषेयसामर्थ्यो विद्यते स्वयमीश्वरः ॥ ८८० ॥

विश्वास्यैः साक्षिभिर्दृष्टा कृत्वा तच्चरितावलिः ॥

तैरेव वर्णिता रूपा प्रबन्धेषु समार्यत ॥ ८८१ ॥

अमी च तत्कृता ग्रन्थाः प्रचलन्त्यधुनावधि ॥

खिस्तीयधर्मभक्तैश्च निपद्यन्ते निरन्तरं । ८८२ ॥

सर्वत्र मामकं शास्त्रं कीर्तयध्वं महीतले ॥

इत्येतदात्मनः शिष्यान् येषूखिलः समादिशत् ॥ ८८३ ॥

अतस्तत् सर्वदेशीयै र्याह्यं शास्त्रं नरैः समैः ॥

इत्यत्र कोपि सन्देहो मम बुद्धौ न विद्यते ॥ ८८४ ॥

पुनस्तु वासरे यस्मिन्नावयोः सङ्क्रमो भवेत् ॥

तदा खिस्तीयशास्त्रस्य सर्वं वक्ष्यामि विस्तरं ॥ ८८५ ॥

मध्याह्नोपस्थिते र्हेतोः सूर्य्यतापस्तु साम्प्रतं ॥

क्लेशप्रदः प्रजातोऽस्ति प्रस्थातव्यमितो मया ॥ ८८६ ॥

मिथः समागमो यावन्न भवेत् पुनरावयोः ॥

तावद् मत्प्रोदितं वादं भवान् सम्यग् विचारयेत् ॥ ८८७ ॥

स्वयं परेश्वरो युष्मान् येन सत्ये नयेत् पथि ॥

तदर्थं तं विनीतेन प्रार्थयस्वात्मना मुहुः ॥ ८८८ ॥

दयालुः सोऽखिलान्मर्त्यान् सत्ये मार्गे निनीवति ॥

अतो वः प्रार्थनां श्रद्दयन् स प्रसन्नो भविष्यति ॥ ८८९ ॥

इत्युक्ते सादरं विज्ञौ तौ प्रणम्य परस्परं ॥

दिदृक्षु पुनरन्योन्यं प्रतस्थाते स्वसङ्गनी ॥ ८९० ॥

इति मतपरीक्षायां भारतवर्षीयशास्त्रविचारो नाम प्रथमः

खण्डः ॥

२३ पृष्ठवर्ति १६४ श्लोकानन्तरसन्त्यक्तं यद् दुर्माचार्यस्य
वाक्यं तदधीच्यते ॥ यथा ।

‘विष्णुरादित्यः कथमिति यत आह चेधा निदधे पदम्
निधत्ते पदम् निधानम् पदैः कृतञ्च तावत् पृथिव्यामन्तरिक्षे
दिवीति शाकपूणिः ॥ पार्थिवो ऽग्निर्भूत्वा पृथिव्याम्
यत्किञ्चिदस्ति तद्विक्रमते तदधितिष्ठति अन्तरिक्षे
वैद्युतात्मना दिवि सूर्यात्मना ॥ यदुक्तम् तमू अह्नयन्
चेधा भुवेकमिति ॥ समारोहणे उदयगिरावुद्यन्
पदमेकनिधत्ते ॥ विष्णुपदे मध्यन्दिनेऽन्तरिक्षे ॥ गयशिरस्य
स्वंगिरावित्यैर्यनाभ आचार्यो मन्यते ॥ एवं समूढमस्य
पांसुरे ॥ अस्मिन् प्यायने एतस्मिन्नन्तरीक्षे सर्वभूतवृद्धिहेतौ
यन्मध्यमं पदं विद्युदात्मकं तत्समूढं अन्तर्हितं न निव्यं दृश्यते’
इति ॥

एतस्यां आहृतौ तेन प्रणीतायां मनीषिणा ॥

न वामनावतारस्य कोप्यदेशो विलोक्यते ॥



Digitized by Google

BUCHBIND
LEO HUFNA
MÜNCHEN

